

THE
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REMEMBRANCE.

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SERMON.

THE FOLLY AND SINFULNESS OF REJECTING THE INVITATION OF THE GOSPEL.

LUKE XIV. 16 — 18.

“Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse.”

THE parable of which these words form a part, is very similar to one recorded in the Gospel by St. Matthew,* where it is represented as affording a similitude of the kingdom of heaven, *i. e.* a description of the conduct of Almighty God and of his creatures, as it respects the dispensation of the Gospel. The occasion of it appears to have been this:—One of the guests who sat at meat with Christ, on hearing him make the declaration, that those who provide a feast for the poor and afflicted, for persons that can make no suitable return, shall be recompensed at the resurrection of the just, said, probably in allusion to the expected reign of the Messiah—“*Blessed is he that shall eat bread in the kingdom of God.*” This reflection is immediately converted by our Lord to a useful end; and he proceeds by a parable to represent the invitations of mercy which the house of Israel had for many ages rejected, and to denounce against them that judgment which they had so daringly provoked; intimating that the privileges which they had despised, should soon be taken from them, and that the message of salvation should be sent to others, who would gladly receive it. Such appears to be the main scope of the parable, in respect to the persons who immediately heard it. But, it had doubtless a further object,—a meaning in which we are all most intimately concerned. It represents to us the ways of the Almighty, and the prevalent habits of mankind, as they exist at the present day. The Ministers of divine truth are still sent with the gracious message of their Lord, and still it is the general practice of the world to turn a deaf ear to the invitation, or in place of accepting it, to offer an excuse. Is this the character of any among ourselves? May it please God to awaken us to a sense of our danger, that while yet the opportunity is afforded, we may make a right use of it. We shall take occasion to notice—

* Chap. xxii.

I. THE INVITATION OF THE GOSPEL. II. SOME OF THE EXCUSES WHICH MEN FRAME FOR THE NEGLECT OF IT. III. THE FOLLY AND SINFULNESS OF SUCH EXCUSES.

I. The Invitation of the Gospel.

1. Contemplate the dignity of Him from whom this invitation proceeds; He is no other than the Creator and Governor of the world: a Being placed infinitely above all that we can imagine of greatness and of majesty. When considering the visible works of his hands, the Psalmist was led in devout admiration to exclaim, "*Lord, what is man that thou art mindful of him, and the son of man that thou visitest him!*" There is such a disparity between the best and highest of created beings, and the Creator himself, that for Him to look with any regard upon an inhabitant of the world, is condescension inexpressible. Yet, in what terms of intreaty does he address himself to dust and ashes! How does he seem to lay aside the majesty of his nature, that he may reason and expostulate with a creature, whose breath is in his nostrils; inviting him even to communion with himself!

2. *Consider the characters addressed.* The message is sent, not to man in that state of innocence in which he came from the hand of his Maker, when his soul was impressed with the Divine Image; but to man, fallen and debased, without any quality to render him acceptable to a pure and holy Being, and distinguished merely by the corruption of his heart and his enmity to God. It was under these circumstances, that he who charges *his angels with folly*, and of whom it is said, *that the heavens are not clean in his sight*, is represented as inviting us to the feast which he has provided, as repeating the message, and omitting no opportunity to obtain compliance with it. We can readily imagine concerning a Being of infinite perfection, that the minutest of his works, so long as it remains uncontaminated by moral evil, will challenge his regard; that there is nothing in the whole range of nature so mean and insignificant as to be forgotten by him: yet even in this light, we must acknowledge how great is his condescension. But it is the moral guilt, the depravity of man, his hostility to the Most High, his love of evil, his aversion to holiness: it is this which especially excites admiration of the condescension of the Most High, and bespeaks the boundless extent of his mercy.

3. *Consider the object and design of the Invitation.*—To what are we invited? To the blessings of the Gospel of Christ; the forgiveness of sins, reconciliation with God, the consolations of his presence on earth, and the attainment of everlasting salvation. Examine the record which has been given of his love to us—contemplate the provision which he has made for the happiness of his people—ask yourselves what is the banquet which is worthy of such a King, and corresponds with such an invitation—take a view of your own necessities—enlarge your desires to the utmost for the communication of spiritual blessings—you will find here provision for the supply of every want. Imagination itself cannot reach the extent of his mercy, for he is able to do abundantly above all that we can ask or think.

4. Observe yet further, *the fullness of the invitation.* At the time when this parable was delivered, the message was sent only to the inhabitants of a particular country; but every one in that land who was weary and heavy laden, had the promise, if he would come to Christ, of finding rest to his soul. In the discourses delivered by our blessed Lord to the multitudes around him, he may be considered as offering the dispensation of mercy to all the lost sheep of the house of Israel. He made a great supper, and bade many. His ministers have since gone with this sacred commission into the highways and hedges. The sinners of the Gentiles have been visited; and the command delivered to his Apostles, to go into all lands and to preach the Gospel to every creature, implies the strongest assurance, that he who cometh to Christ, whatever be his country, shall in no wise be cast out. Wherever there is a person oppressed with the consciousness of sin, and desirous to flee from the wrath to which sin has exposed him, to him is the message directed—All things are ready: *Blessed are they which do hunger and thirst after righteousness, for they shall be filled.*

II. Such, however, was not the conduct of the persons mentioned in the text. *They all with one consent began to make excuse.* And how much is this statement exemplified in the history of mankind! How often may the language of the Prophet be adopted by the ministers of the Gospel,—*All day long have I stretched forth my hands unto a disobedient and gainsaying people!* The excuses, mentioned in the parable, are taken from the cares and projects and pleasures of the world. *The first said, I have bought a piece of ground, and must needs go and see it: I pray thee have me excused.* *Another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused.* *And another said, I have married a wife, and therefore I cannot come.*

And such in general are the apologies which man continually makes to himself for neglecting the welfare of his soul. There is no period of life when we cannot persuade ourselves that the things of this world have just then a paramount claim upon attention, and ought to be pursued with greater zeal than those of another.

In the season of youth, there is the call of pleasure and amusement: we have little disposition for serious thought: we are apt to believe that the days of darkness are remote. Religion is to be left for other occasions: it will be time enough to prepare for eternity when we have exhausted the enjoyments of the world, or have advanced to a period of more steady reflection than can reasonably be expected in the morning of life.

When arrived at the age of manhood, and engaged in the active business of the world, we too often find that we have neither the leisure nor the inclination to attend to religion. Every day seems to be charged with its appropriate duties, and the cares and pursuits of our several callings afford an apology, which we deem quite conclusive, for just at that time rejecting the invitation.

"There are claims upon us," as we allege, "both public and domestic: we have concerns, which, without a dereliction of duty,

cannot be overlooked: we have to buy, and to sell, and to get gain: we have a family to provide for, and many interests to secure on behalf of those who look to us for protection." Or if it should so happen that we are exempted from the ordinary anxieties of life, we shall still have to plead the fashion and habits of the world: "It is impossible, in our rank of society, not to follow in some measure the example of others: Why should we be noted for singularity? Why should we pretend to more religion than our neighbours? We perhaps do not give all the attention that might be wished to the interests of Eternity, but as life draws onward to a close, we shall have opportunities which at present it is impossible to command. The true time for religious occupation will arrive, when we can retire from the tumults of the world, and the mind is solemnized by the natural seriousness of declining years." Thus we reason.

But how seldom are these anticipations realized, when the evil days at length come, and the years arrive in which we have no pleasure! In addition to the disinclination, now rendered habitual and almost inveterate, for all serious thought concerning the welfare of the soul, we find the cares of the world still pressing heavily upon us, and its pleasures still attractive. We persuade ourselves that there is no necessity for a *very particular* attention to religion; and from the natural effect of a life spent in the pursuit of worldly things, we yield to the opinion that all is right, and too often die in the delusion.

So ready are we at every period and in every circumstance of life, whether we be rich or poor, ignorant or learned, to find some excuse for our forgetfulness of God, and the rejection of those mercies which he offers in his Son!

And here let me guard against a possible mistake. Let it not be supposed that the description of character in the text applies only to those who abandon the forms of religion—who pay no respect to its ordinances, and are strangers to its outward worship. We are *virtually* making excuses when we do not accept the invitation,—when we do not come and partake of those great blessings which Christ has procured, and which are proposed to us in the Gospel. We may easily preserve all the decencies of external religion, and may fancy that we give to the concerns of the soul their due portion of attention and time, while, in fact, we are deceiving ourselves;—friends, indeed, to the form, but strangers to the power of godliness. In order to ascertain whether, like the persons recorded in the parable, we are in truth excusing ourselves from accepting the invitation, we should do well to enquire what is the conduct of those who embrace it? This then is their character. They believe in the Lord Jesus Christ;—they think very highly of him and of his salvation;—they are deeply sensible of the value of the soul, and of their need of a Saviour;—whilst pursuing with moderation the common interests of life, they feel and are persuaded that all the things which may be desired on earth are not to be compared with spiritual blessings. Other matters must frequently occupy their thoughts, but their delight is in the things of God;—other objects must often engage their conversation, but no meditations are so sweet as those which bring them to their Redeemer. They rejoice to find, that through the operation of the Spirit there is a reality in their inter-

course with heaven, which has power to transform the mind, and to afford support and consolation under all the exigencies of mortality,—a peace which passeth understanding; a hope that maketh not ashamed; a holy and spiritual influence, which engages their affections and purifies their conduct, and gives them, in some humble measure, to taste even here the happiness of that better state towards which they are continually advancing. To persons of this class there is nothing of weariness in religion. The question with them is, not how *little* of their attention they may without danger give up for the welfare of the soul. They are sensible of the privileges to which they are called, and they love to dwell on the benefits which have been procured for them by Christ their Redeemer. They cannot escape the cares and troubles of the world; but their treasure is in another place, and they are contented to part with all the things which this world can bestow—its honours, its pleasures, its promises—so that they may obtain the pearl of great price, and be found at the last day at the right hand of the Judge. There can be no coldness, no indifference, in that mind which is truly awakened to the value of eternal things;—they are of a magnitude to excite our warmest hopes, and to kindle our best affections; and he is inexcusable in the sight of God, and must, if he reflect upon the matter, be inexcusable in his *own* sight, who suffers any plea to keep him back from the participation of the blessings to which every man is so freely invited.

III. And this brings me, in the *third* place, to notice the FOLLY AND SINFULNESS OF MAKING EXCUSES ON THE SUBJECT. This conduct is unwise, for it argues an entire *misconception with respect to our best interests*. When we consider that upon our acceptance of the Gospel depends the happiness, not of a few fleeting years, but of that state which will never end, it seems impossible for any reasonable man not to admit the absurdity of suffering the pursuits of the world to draw him from the concerns of another. There is no need of any extraordinary illumination to arrive at this conclusion:—it appears as if the mere belief in the doctrine of the soul's immortality would constrain us to acknowledge the importance of that doctrine, and to act upon the conviction. We might expect every considerate person to ask himself, when reflecting upon this subject, "Can it be possible that I should so far abandon the common principles of reason as to make no account of a future state? Shall I live only for the present world, immersed in its cares, and fascinated by its pleasures, when I know that these cares will soon cease to engage, and these pleasures to delight me? Shall I esteem outward gratification a more substantial good than peace of conscience and the blessed hope of immortality? How trifling and how vain are the pursuits of this life, if contrasted with the realities of the life to come! What would be the benefit, if crowns and kingdoms were my inheritance, and God my enemy? What would it profit me, if I were to gain the whole world and lose my own soul?"

And this conduct is not less *sinful* than *foolish*.

It implies, (1) A contempt of the divine goodness. Is it true, that in order to redeem us from the curse and punishment of sin, the Son of God condescended to suffer? Is it, indeed, by the means of his

cross and passion that we have the privilege of access to the Father of mercies, and that without the redemption which is in Christ Jesus we must have been left to inevitable destruction? Was the sacrifice of the Son of God the price of salvation? Is it by his *death* that to us are opened the gates of everlasting life? Did God commend his love to us in giving his Son, while we were yet *sinners*, to die in our behalf? And does he exhort us by his word, and invite us by his ministers, to come and receive the blessings which are thus wonderfully procured? Does he declare himself ready even now to communicate his Spirit to those who ask for it? To make excuses in such a case, what is it but to say that we have no regard for his condescension, and perceive not the worth of his proposal? What is it but to do despite to the Spirit of Grace, and to trample under foot the Son of God? Neither is this all. Such conduct implies, (2) a contempt of the divine retribution. We may flatter ourselves with the belief, that so long as we are engaged in pursuits not absolutely criminal, no charge will be brought against us: but it is remarkable that our Lord supposes the persons mentioned in the parable to be employed in things confessedly unexceptionable. The evil of their conduct did not consist in the reprehensible nature of their occupations, but in their refusing to come to the supper, although under the plea of lawful pursuits. And can we then imagine that God will suffer his commands to be broken, and his invitation to be despised, under the pretence that we are better employed? Will an excuse like this shelter us from his indignation? We know from the Scriptures that none shall enter into the kingdom of heaven but he that *doeth the will* of the Almighty; and if we presume to lay down any other rule of conduct than that which he has prescribed, we are among the despisers of his will, and are trifling with his power. Let us not, while acting in this manner, indulge the persuasion that our purposes are blameless—that we have no intention to affront the Majesty of Heaven: this is only to say that we have not yet reached the last and most desperate state of hardened wickedness. What is the language of our lives? what is the just interpretation of our conduct? Can we find an apology for neglect which will not be offensive to God? Do we not offer the excuse in direct opposition to his revealed will? Is it possible to conceal from ourselves the fact, that for these things he will bring us into judgment? We may soothe a disturbed conscience with vague notions of the mercy of the Supreme Being; but is he not just, as well as merciful? and are we prepared to meet him as our Judge? The parable warns us of retribution:—*I say unto you, that none of those men which were bidden shall taste of my supper.* The day of recompense will, ere long, arrive. The deceptions which we practise upon ourselves will be exposed; and in the loss of happiness and heaven we shall find how awful is the condition of those who reject the invitation of mercy, and make light of the blessings of salvation. Let me then call upon you, my brethren, by the magnitude of the divine love, and by the present and eternal interests of your own souls, to consider with all seriousness and solemnity these important things. If there be any truth in the statements which have now been proposed to you, then how dangerous is that indifference, which we so continually witness, about eternal things. Have you no

care, my brethren, about your everlasting welfare? Is it a matter of no moment, whether you be accepted or disowned by your Judge?—whether you mingle in the society of angels and the spirits of the just, or be banished from the presence of God, never to be admitted to the marriage supper of the Lamb?—never, through all the ages of eternity, to be released from the sentence which consigns you to torment? Can we satisfactorily account for such conduct, that we who believe, or profess to believe in the revelation which makes known to us the realities of that world into which, by the very law of our nature, we soon shall pass, and which is unchangeable and eternal—that with all the promises and invitations of the Gospel before us, we should make light of these realities, and should excuse ourselves from any serious thoughts upon the subject?—that such should be the conduct of rational beings, if we did not see the fact in the experience of every day, would be utterly incredible. O how different will be our estimate of the matter, when we stand before the tribunal of Christ! What will the worldly man think at that hour of the riches and honour, the cares and pleasures of life? How will he be amazed and confounded at the thought, that for his farm and his merchandize, his worldly business and worldly pleasure, he had trifled with the interests of immortality, and bartered the welfare of his soul? Whether does it become us to sleep or to tremble at the prospect?—to frame excuses for delay, or to be fervent in spirit, and to be employed in working out our salvation with all our might? Are there any who doubt whether mercy shall, upon their repentance, be extended to them?—whether it be consistent with the purpose of God that they shall be admitted into his family, and partake of his favour?—whether their readiness to accept of his salvation will be met by a correspondent readiness on his part to impart it? Look at the invitation of the parable. With whom rested the fault that the persons invited were strangers to the feast—with the rich man who made the supper, or with themselves? Look at the commission which he afterwards gave to his servants. “Go out quickly, without the delay of a moment, into the highways and hedges, and bring hither the most helpless and dejected outcasts of society—go, and compel them to come in; use every argument of persuasion; tell them that they will all be welcome—that their poverty and destitution shall be no obstacle to their reception with me. Tell them how costly is my banquet, and how large my hospitality. Tell them that all things are even now ready, and that I send for them that my house may be filled.” This is the purport of the divine invitation; and who shall limit the mercy and the riches of the Grace of God! “*Ho, every one that thirsteth, come ye to the waters; he that hath no money, come and buy: yea, come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness*” “*If any man thirst,*” such are the words of Christ, “*let him come unto me and drink: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*”

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Six Months in the West Indies.* London, 1826.

AN Episcopal Mission to the West Indian Islands seems an event peculiarly entitled to the notice of the Christian Remembrancer. In a temporal point of view, it is a wise and politic act of government; and the friend of humanity may fix his hopes upon it, as a measure eminently calculated to promote the welfare of many classes and generations of men. Christianity has indeed been always the established religion of our colonies; but in a society consisting chiefly of merchants and slaves, it was not likely that spiritual concerns should be very diligently attended to, or the golden rule very strictly observed between man and man. The existence of slavery is confessedly unfavourable to the moral improvement of the human character, and is at once the effect and the cause of barbarism in society. The masters, few in number compared with their vassals, are afraid of enlightening the physical force of the many by any kind of instruction. The multitude therefore remains ignorant and brutal, and oppression and suffering mutually degrade the tyrant and his victim. That such *has been* the state of things in our West India colonies, is admitted on all hands; and though the power of public opinion at home co-operating with the measures of government and the labours of humane individuals, has for some time been working a favourable change, there is still much to be done; many prejudices to be corrected; many fears to be allayed; much misapprehension to be removed; and, above all, much party violence and clamour to be calmed. It is on this account that we regard a permanent church establishment in the Colonies as a most auspicious event. The enlightened men of whom it is composed, besides the moral and religious illumination which they will spread around them, will form an excellent link of communication between the colonial authorities and parliament, and between the planters and the abolitionists at home. Being on the spot, and free from personal interest in the questions at issue, their testimony as to facts will be received with confidence, and their mediation submitted to with respect. Their presence and influence will controul the excesses of power, and support the authority of justice. The task-masters will fear to do wrong, and the judges will be ashamed to withhold or delay redress. A thousand incidental benefits will moreover arise from the permanent residence of a numerous body of English clergymen and their families in every part of the Islands, insomuch that we do not think it visionary to predict, that more good in every way will flow from this measure in a very few years, than has been effected in the West Indies by the

united efforts of parliament and the African Institution ever since the first abolition of the slave trade.

The Bishop of Barbadoes has not, we believe as yet, made any regular report; none, at least, which is before the public. Much indeed cannot be said at first, and a year or two must elapse before we can expect that he should have become sufficiently acquainted with the spiritual condition, the wants, and capabilities of his insular dominions, to communicate any full and satisfactory information to the curious at home.

Mr. Coleridge's little book is a sort of journal or narrative of all that was seen and done in the course of the first visitation. It is written in a smart and lively style, and as the author is the Bishop's cousin, and was his constant and intimate companion, much importance has been ascribed to his publication independently of its intrinsic merits. It has been every where read, and has met with abundant applause, and no more censure than it really deserves. The truth is, the author's imagination, which teems with poetry, is constantly running away with his better judgment; and the good sense, the humour, and real eloquence with which his book abounds, is impaired by a large alloy of flippancy and affectation. Even the *expurgata editio*, which now lies before us, contains abundant justification of this complaint. It is not however with the literary merits or demerits of the book that we intend to deal—they have been sufficiently canvassed by abler critics. Our purpose is briefly to notice what relates to the state of religion and morals; and to the question between the planters and slaves. We premise only that when it is considered how short a time Mr. Coleridge spent in the West Indies altogether, and how pertly he lays down the law or the fact on every subject, the reader will probably think it prudent to make some allowances for precipitation, for inadvertence, and for the ardent temperament of his author.

The diocese of Barbadoes includes the islands of Trinidad, Grenada, St. Vincent's, St. Lucia, Dominica, Montserrat, Nevis, St. Christopher's, Anguilla, Antigua, and Barbuda. The Bishop and his train visited them all in succession. He met every where with a gracious reception, but saw probably many signs, on the right hand and on the left, that the office of Overseer of the Church was not likely to be a sinecure.

The good sense of the present age has finally decided, that the only chance of working any substantial improvement in the mass of society, is by the gradual influence of education; and we are glad to find that this was one of the first subjects to which the Bishop directed his attention. To him and his clergy we now look for the regeneration of society in the West Indies. To them is intrusted the care of instructing the slaves and their masters; the former in the rudiments of moral and religious knowledge; the latter in the higher duties of men,

and in those liberal arts which, according to the old classical motto, soften and humanize the character and manners.

"The central school is a large and convenient building nearly opposite the king's house, and within two minutes' walk of the cathedral. It is impossible to speak in too high terms of this excellent institution, which reflects upon Lord Combermere, who promoted, and the legislature which liberally seconded the undertaking, the utmost credit. At present, about 160 white children are educated here, precisely upon the plan of the National Schools in England; all of them are fed during the day, and the major part are well lodged. The beneficial effects of this charity are already felt on all hands; principles of sobriety and devotion are instilled into their minds, and habits of regularity and peaceful subordination are enforced. From this class of boys, the master tradesmen, mechanics, overseers, and even managers, will hereafter be supplied: and when it is considered how much the comforts and improvement of the slaves must depend upon the character of these persons, their education will be found to be, as it really is, a direct measure of general amelioration. The foundation of another school in the neighbourhood has also been laid by the Bishop, which is to be devoted entirely to girls, who are to be thus separated from the boys, and boarded and lodged by themselves. It is but common justice to say that these are favourite institutions, and that the chief people in the colony, male and female, spare neither pains nor expense in maintaining and strengthening them.

"There is a large school of colored children, chiefly free, in the town, which was formerly supported by the Church Missionary Society, but has since been put by the colored managers of it entirely under the Bishop's superintendence. The children are very well behaved, very docile, very sensible of the advantages which they acquire by a system of methodical instruction; and the actual difference between them and their untaught brethren of the same color, and sometimes same condition, would convince any unprejudiced witness, that it is not to emancipation but to education that the sincere philanthropist ought to direct his present labours. Four more schools have been opened by the indefatigable Bishop, for boys and girls respectively; they are maintained at the expense of government; any color is admitted upon the simple conditions of cleanliness and constant attendance, and the instruction is gratuitous. These schools are scattered about in the parts of the town principally inhabited by the colored people, who are by these means more readily induced to send their children. These children are chiefly of the lowest order of the free-colored and of the domestic and mechanic slaves in Bridge Town and the immediate vicinity. They are not at present taught to write, a point certainly not of any vital importance, and wisely conceded to prejudices which will in due time melt away under a conviction of the propriety of the knowledge and the futility of the prohibition.

"Codrington College is romantically situated on the borders of the Barbadian Scotland; a steep cliff rises on one side of it, from the foot of which an avenue of magnificent cabbage trees leads up to the lawn in front of the building, and on the other side the ground gradually slopes away to some small rocks over the sea. No position could have

been more convenient in every respect; it is retired, possesses a running stream of water, and is ever refreshed by the virgin breezes of the Atlantic. The original plan of the edifice was quadrangular, or perhaps oblong; it actually consists of nothing but one of the long sides and slight projections of two others. It is an exceedingly massive affair, and seems hurricane and earthquake proof. An open archway, as at King's College, Cambridge, corresponds, in the centre of the building, with the head of the avenue. It contains a large school-room with a niche, where the statue of Codrington ought certainly to be placed;—a chapel very much out of order; a library, with a few good books and plenty of rubbish; and spacious accommodations for sleeping up stairs. The Principal's lodge is on the same line, but detached from the college, and is, without doubt, one of the most delectable houses in the Antilles.

“ This institution, though at present all but useless, may be made the foundation and instrument of a great and lasting change in the entire West Indies. That it was originally intended as an university for youth, and not a mere school for boys, is evident from the terms of the founder's will; and it is in this light alone, and with a view of commencing and ultimately perfecting this character of it, that it deserves the most serious attention of the trustees, the insular legislatures, and even the government at home. It is quite monstrous that the object of so magnificent a charity, and such large actual funds, should be the support and instruction of fourteen or fifteen boys, who might be educated much better elsewhere in the island. If the colony were wanting in schools, which it is not, still the college would be a very objectionable school from various causes connected with the mode of maintenance, and the contact with slaves, which it is not necessary to specify here; but in reality, as a school, the college is lost for all great purposes of improvement; it may or may not exist without affecting the state of society in the smallest degree; what is done there, is not done well, and yet done at an enormous expense. As good colonial Latin and Greek, as far as Virgil and the *Analecta Minora*, and much better manners, may be more cheaply taught in other parts of the island; and the support of the boys, from the funds of the foundation, is an unnecessary, and, therefore, improper act of charity.

“ A great desideratum in the West Indies is a place of study and retirement for young men. As it is, those who cannot afford the heavy expense of going to Oxford or Cambridge, are obliged to break off the yet unfinished work of instruction, to set up at seventeen or eighteen for men, and undertake the charge of duties for which they are utterly unqualified. They come away from school half educated in heart and intellect, and are then, for the most part, placed in situations where every temptation to licentiousness besets their path, and many dangerous privileges are, of necessity, committed to their discretionary exercise.

“ With regard to the wants of the Church, the deficiency is still more severely felt; the present plan of general improvement demands such a number of well-informed youths for catechists or clergymen, as the islands under the actual system cannot supply; hence the necessity of bringing men from England, who are, of course, wholly unacquainted

with the peculiar condition of the society in the midst of which they are to labour, or of employing in very difficult enterprizes persons, who, at the best, perhaps, have nothing but their good intentions to recommend them. If the interval between seventeen and twenty-three is hazardous in this country, what must it be in the West Indies, where there exists no retreat from the seductions of awakening passion, no scope or aid for the developement of the higher and more latent powers of the human mind!

"A college upon the plan of a university, that is to say, where a reasonable approach to universality of instruction is proposed, would supply this deficiency, remedy the consequent evils, and be a blessing and a source of blessing to the colonies. Its hall and lectures should be thrown open to every white resident in the British West Indies; for their rooms and commons the students should of course pay, and the surplus funds of the charity should be laid out in the erection of fellowships, in salaries to professors, and prizes for youthful talent. Tutors of real zeal and undoubted ability should be provided at all events, and the Principal should be a man of that nerve and judgment, which will be requisite in governing and defending a great and novel institution. The domestic economy of the college would be on a much simpler and less expensive plan than in our universities; less than half of what is now spent by the Creoles in travelling or idleness would decently maintain them, and I am convinced that want of money would never be any impediment to the full consummation of the project. The Bishop, as visitor, should be made available in the way of superintendence, and perhaps order be taken in the proper quarters, for licence and authority to confer the usual academical degrees.

"The trustees of Codrington College comprise a large portion of the learning and virtue of England; their disinterestedness is perfect, their intentions excellent, their care commendable. Their disposable funds are ample, and the trust estates remarkably flourishing. They deserve this prosperity; their zeal for the welfare of their slaves is most exemplary, and they have gone to the utmost bounds of prudence in advancing the condition of those negroes whose happiness and salvation have been committed to them. A chapel and a school have been erected almost exclusively for their use, and a clergyman (the Rev. H. Pinder) fixed amongst them, whose talents, kindness, and simplicity of manners, are not more remarkable than his judgment and piety. The attorney and manager are both of established character; the buildings, especially the hospital, in good order; and the negro huts comfortable. Under these circumstances, and with these means in their possession, the trustees incur a heavy responsibility: they have, indeed, a perfect right to assume the power of providing in a Christian manner for slaves in a Christian land, and they should treat all malignant insinuations of breach of trust with a righteous scorn; but they must at the same time remember that the object of the charity is to educate the whites; and let not them or the public think this object exclusive of the other; so far from it, I am convinced that one of the most effectual measures for bettering the slave would be a thorough and humanizing education of the masters themselves. Towards the attainment of this desirable end, not only in Barbadoes, but

ultimately throughout the whole British West Indies, no man, or society of men, possesses so great means as the trustees of this institution, not merely from large and unfettered funds, but also from superior knowledge and freedom from prejudice. In all the widely extended operations of the Society for the Propagation of the Gospel in Foreign Parts, there is no instrument so ready, so safe, so prolific of future good, as this College is, or may be made to be; and without pretending to dictate to, or even admonish, the members of that venerable body, I cannot refrain from exhorting them most earnestly to draw this object closer to them than heretofore, and examine with hope and faith into its capabilities of perfection." Pp. 50—58.

In Trinidad there is a settlement of free negroes, (about 300 in number), "a part of that body of slaves who were excited to insurrection in some of the Southern States of the North American Union by a British proclamation during the last war, and upon the ill success of the expedition against New Orleans, were received on board the squadron commanded by Sir Alexander Cochrane, and finally dispersed about the West Indies, but chiefly established in Trinidad."

The speech in which Sir Ralph Woodford, the governor, introduced the Bishop to this merry and riotous company, contains such good doctrine and advice, that we cannot refrain from extracting it—though possibly in style something more allied to comedy than the gravity of the Christian Remembrancer is wont to indulge in.

"Silence there! . . . What for you make all dat dere noise? Me no tand dat, me can tell you. I hear that there have been great disturbances amongst you; that you have been quarrelling and fighting, and that in one case there has been a loss of life. Now, me tell you all flat . . . me no allow dat sort of ting . . . me take away your cut-lashes, you savey dat? What for you fight? Because you nasty drunk with rum. You ought to be ashamed; you no longer now slave . . . King George have tak you from America, (you know dis much better place dan America), he make you free . . . What den? Me tell you all dis . . . (What for you no make quiet your piccaninny, you great tall ting dere? . . .) me tell dis . . . if you free, you no idle; you savey dat? You worky, but you worky for yourselve, and make grow noice yams and plantains . . . den your wives all fat, and your piccaninny tall and smooth. You try to make your picnies better and more savey dan yourselves. You all stupid . . . What den! no your fault dat . . . you no help it. Now but you free, act for yourselve like buckra, and you love your picnies? yes . . . well den, you be glad to send dem to school, make dem read, write, savey counting, and able pray God Almighty in good words, when you no savey do so yourselve.

"Now de Bishop is come to do all dis; his Majesty King George have sent him from England to take care of you and all of us; he is very much gentleman and he King, you savey, of all de parson. He savey every ting about you, he love you dearly, he come from England across the sea to see your face . . . no you den very bad people, if you no obey him? Yes, you very bad, much wicked people if you dont." Pp. 84, 85.

This harangue, when followed up by the Bishop's more serious ex-

hortation and blessing, produced a great effect.—We hope the like doctrine will be inculcated upon the whole subjugated population of the colonies, and that it may conduce to their lasting benefit.

There seems to be a fair number of Churches in the Islands, though more are yet wanted—and much reparation of the old in many instances. How they have been used to be attended is a different thing. Mr. Coleridge complains a good deal of the activity and influence of the Methodists. We must say he is not remarkable for gentleness or moderation in his language when speaking of those who differ from him in their creed or opinions. We particularly regret one passage about the Abbé O'Hannam, not only as unbecoming, but as really calculated to produce irritation and mischief, where concord is of all things to be wished for. At a public dinner, which was given to the Bishop and his suite at Montserrat, the Abbé O'Hannam, a Roman Catholic clergyman, courteously proposed the health of the Bishop of Jamaica, upon which Mr. Coleridge thus observes,—"It was bad taste in Abbé O'Hannam to dine with us at all, but it was gross in the Abbé to give such a toast. The compliment was uncalled for from him, and nobody could think the Abbé sincere in what he said."

Now really we must take leave to say that, at the least, it was *bad taste* in Mr. Coleridge to indulge in this little ebullition of the "*Odium Theologicum*." He ought to have abstained, if not out of Christian charity, at least out of gentlemanly feeling. It is painful to reflect how often permanent animosities are excited by a few such wanton words as these.

As is the state of religion, such in general will be the state of morals in the mass of every community. Mr. Coleridge has given a sketch of the life and adventures of a clergyman of Dominica, Mr. Audain by name, which, though not grave and decorous enough for our pages, we regard as an important illustration of the state of public opinion upon serious matters in a society where such a clergyman could continue a clergyman. It cannot be matter of wonder that the flock of Mr. Audain should throw themselves into the arms of the Methodists, or into any arms that were open to receive them. But an effective cohort of real Christian divines, under the superintendence of a wise diocesan, will speedily reform all these things. Where Christian zeal prevails, sectarianism will be found to give way without reluctance in communities too small to afford space for the evolutions of contending factions, and where in point of dignity and due qualifications there can be no comparison between the Episcopal pastors, and the illiterate enthusiasts of the Meeting-houses.

If, therefore, the olive-branch is always held out both to rivals and to strangers, we doubt not but that Christian peace will be the sure foundation of Christian faith and practice; and we think that the new

Bishops of the Islands have the power, and will have the glory, of diffusing among a vast population of British subjects, all the various blessings that may be expected to arise from the pure worship and discipline of a Christian church.

On the great question of Emancipation, Mr. Coleridge adopts the opinion which is now, we believe, universal among well-informed men, that it cannot be either immediate or very speedy. To say nothing of the rights of property, if you let loose at once 800,000 slaves without moral restraint, and without any habits of voluntary industry, they will neither work nor be quiet; their first act of freedom will be to kill the whites, and then they will prey upon each other.

"The philanthropist has one object to effect, and only one; he must civilize the negroes. He cannot do this by force, for the sources of barbarism are in the mind, and the mind even of a negro is intangible by violence. He cannot take the castle of Indolence by storm, for it will vanish before his face to reappear behind his back. He must make his approaches in form, and must carry a charm in his hand; he must hold steadily before him the mirror shield of knowledge, and cause the brutified captives to see themselves therein. He cannot disenchant them, until he has first inspired into their hearts a wish to be disencharmed, and they shall no sooner have formed that wish, than the spell which hath bound them shall be broken for ever."

Party spirit has run so high upon this question and every thing connected with it, that it is no easy matter to ascertain the simple truth on matters of fact. One thing is certain, that those who go to the West Indies come back with a very different story as to the condition of the slaves from that which we hear in the speeches of the anti-slavery party at home. Mr. Coleridge proclaims "that from the general and prominent charge of cruelty, active or permissive, towards the slaves, he for one acquits the planters." He asserts, moreover, that "the slaves eat, drink, and sleep well, and are beyond all comparison a gayer, smarter, and more familiar race than the poor of this kingdom."

Now, though nobody alleges this as a reason why slavery should be tolerated one day or one hour after it can be safely got rid of, yet it is, or ought to be, a great consolation to the philanthropist in the mean time, and may dispose him calmly to consider the means, and patiently to await the season of the complete and final abolition of slavery in our colonies.

"The question lies between our fingers. We all profess an intention of ameliorating the condition of the slaves, and a wish to raise them ultimately to an equality with the rest of the citizens of the empire. The dispute is about the means. Now unless we are infatuated by the mere sound of a word, we must acknowledge that the power of doing whatsoever a man pleases, if unaccompanied with some moral stimulus which will insure habitual industry, and correct the profligate propensities of savage nature, is so far from being a step in advance,

that it is rather a stride backwards; instead of being a blessing, it is plainly a curse. The body of the slave population do not at present possess this moral stimulus. Emancipation therefore would not put them in the road to be good citizens.

"What must be done then? Manifestly this one single thing; we must create a *moral* cause in order to be able to abolish the *physical* cause of labour: we must bring the motives which induce an English rustic to labour to bear upon the negro; when the negro peasant will work regularly like the white peasant, then he ought to be as free.

"How are we to originate this moral stimulus? By various means.

"I. By education;—that is to say, by teaching every child to read; by providing Bibles and Prayer-books at moderate prices; by building or enlarging churches, or increasing the times of service, so that every one may be able to worship in the great congregation once at least on the Sunday.

"II. By amending the details of existing slavery; that is to say, by thoroughly expurgating the colonial codes, by enacting express laws of protection for the slaves, by reforming the judicatures, by admitting the competency of slave evidence; by abolishing Sunday markets at all events; by introducing task work; by declaring females free from corporal punishment.

"III. By allowing freedom to be purchased at the market price."

The foregoing notice is brief and imperfect—but the subject is all important—and we are persuaded that every word is useful which tends to calm the irritation of hostile parties upon a question which has lately suffered more than any other from the blind impetuosity of ill-informed enthusiasm, and of zeal without knowledge. Mr. Coleridge's book, besides the direct information which it has communicated to the public, will doubtless have the effect of drawing forth more information from many quarters; and as truth and reason are attended to, the cause of humanity will triumph over all opposition.

Once more we repeat, that the mission of the Bishop to the West Indies is a measure from which infinite good may be expected to arise, for if ever this troubled world is to be made good and happy, it must be by the influence of that religion which has already perceptibly ameliorated the moral and physical condition of men.

The Semi-Sceptic, or the Common Sense of Religion Considered. By the Rev. J. T. JAMES. Hatchard and Son, London. 1825. 8vo. pp. 399.

THIS volume contains much valuable and useful matter. We find in it a variety of arguments and illustrations, delivered in an easy and popular style, all tending to the vindication of true religion, and the refutation of the most usual objections brought against it; and this upon the professed principle of taking the same ground on which the

enemies of Revelation make their stand, that of reason. As the Author's arguments are confessedly thrown together without any precise arrangement, we shall not attempt to follow them in detail, but will merely comment upon a few of the most striking points of reasoning and illustration, in the order in which they occur.

The Mosaic history is curiously and strikingly verified by Calvisius, in his Chronology. From a minute comparison of several particulars in the Mosaic account of the departure of the children of Israel out of Egypt, he deduces, that at that event the moon was full on the fifteenth day of the first month, which commenced at the vernal equinox, that day being a Friday. From these data the year may be found, by reckoning backwards; and the result agrees exactly with the date assigned to this event on other grounds.

Mr. James has brought together many of the most remarkable testimonies in profane writers, who incidentally notice various events recorded by the sacred historians; as well as numerous illustrations of Jewish customs and oriental allusions, from the observations of modern travellers in the East. The general traditional expectation of a Messiah; the present state of the Jews; and several other topics of argument in evidence of the truth of revelation, will here be found put in a very concise, striking, and popular form.

To shew the imperfection of the mere moral code, deduced by reason, even in the most favourable circumstances, we have a striking instance in the celebrated Benjamin Franklin. It is perhaps impossible to find in any part of history a stronger example of strictly regulated moral conduct, upon the mere principles of ethics, than was exhibited in his life. Though he did not profess a belief in Christianity, he entertained no actual dislike of it, and was in some measure a supporter of its institutions, whilst he avowed a belief in a future state. The exactness with which he regulated every action of his life, is well known. During many years he constantly kept a register, in which the number and degree of his daily transgressions were marked by appropriate signs. Yet he felt himself obliged to confess, that he fell far short of the standard he had proposed. But the most remarkable result, perhaps, to which this system of self-examination led him, was that at last he really thought it *best* for man not to be *too good*. To illustrate this, he tells an anecdote of a countryman, who once, when he took an axe to be ground, expressed himself displeased with the grinder, because the edge merely, and not the whole of the axe, had been brought to a state of brightness. The grinder promised to satisfy him in this respect, and desired him to lend his assistance, by turning the stone: the countryman did so, but finding the labour irksome, and continually growing worse in proportion as it was necessary to bear harder upon the stone to remove some of the deeper spots, he

begged leave to desist, saying, he was content—the axe would do very well as it then was : the grinder pressed him now in his turn, and urged to him the statement of his former wishes, till at last the countryman having nothing more to say, was obliged to allege that he really *liked a speckled axe better*. Now, says Franklin, I begin to be of a similar opinion with this man as to my own case, and think *the speckled axe is best*. This is a species of optimism, our Author observes, which no one would have expected from a philosopher ; and we may venture to say, that a Christian could not have wished for a stronger argument to confirm him in the nature of the religion which he professes, than this admission of Franklin affords him. The Christian, indeed, can never think that it is useless to be better,—can never be weary in well doing. But cheered by the hope of a glorious and eternal inheritance, and assisted by the influence of the Holy Spirit, he proceeds joyfully onwards in his course, striving to be perfect, as his Father in heaven is perfect.

The traditions relative to the Deluge, preserved among various nations, are collected and enlarged upon by Mr. James with considerable force. The memory of such an event is preserved by the Egyptians as well as the Hindoos. In the avatars of Vishnu, it is recorded that eight persons only were saved. The Chinese have a tradition that their emperor, Zao, raised himself to heaven, and then brought a flood upon the earth. The inhabitants of the South Sea Islands believe that their country was once dragged through the sea by the anger of the Great Spirit.

An ingenious argument was deduced by Cuvier, tending to prove the accuracy of the date usually assigned to the Deluge : from observing the average rate of the accumulations of soil at the mouths of certain rivers, and of sand in the department of Les Landes, in the south of France, he calculates when they must have commenced, which must have been immediately after the Deluge ; and thus infers the date of that event at very nearly the period assigned by sacred chronologists.

Nothing can be more striking than the general testimony borne by those who ridicule all systems of religion in general, to the purity of the moral law delivered in the Gospel. And it is remarkable, that all the more rational and liberal of the Deists have invariably conceded to Christianity the merit of being the best system of religion ever promulgated, each of course excepting his own peculiar view of natural theology. This remark is thus illustrated by our author :—

“ It calls to our recollection,” he observes, “ a curious story related by Herodotus in the history of Themistocles : a severe naval battle having been fought with the Persians, in which the Athenians were victorious, they were required severally to name the man whom each

thought had most distinguished himself in the course of the engagement. The names were recorded accordingly by each, as he thought one more deserving than another; those who had any pretensions to merit in themselves very generally writing down their own names first: but mentioning Themistocles as being in their eyes decidedly the second person in point of conduct and courage—whence it appeared, says Herodotus, that Themistocles in reality far excelled them all.”—P. 321.

The extraordinary reveries of Volney and Dupuis, afford a curious instance of that species of mental hallucination that sometimes is brought on by studying a single subject too long, and indulging too far one's partialities for a favourite hypothesis. It was well known that the dances of the Cabiri, and some other mystical rites celebrated in the eastern countries, had been interpreted as having been originally instituted in illustration of the motions of the heavenly bodies. Volney then zealously following up the idea, and warm with recollections furnished by his own travels in the east, undertook to explain upon a similar theory the doctrines of revelation: to shew that the facts recorded in the Gospels were mere types of occurrences in the astronomical world, and the whole system of Christianity nothing more than a mere astronomical allegory.

Absurd and extravagant as this wild nonsense may appear, we yet find that it did actually excite in France a considerable sensation. M. Benj. Constant, in particular, has thought it worth a serious refutation; speaking of it as a theory, however absurd, “*qui semble néanmoins avoir décidé des idées en France sur cette matière.*”

Perhaps, as our Author justly observes, the case stands thus;—those who are ignorant of any religion in a rational point of view have as large a share of their credulity to offer at the shrine of Dupuis as of any other systematiser; they do not disbelieve this system more than others which are the subject of discussion in the circles at Paris.

One of the strongest testimonies to the weakness of the infidel cause is found in the unsettled and misgiving state of the minds of unbelievers. In none was this more remarkable than in Hume:—in the midst of all the caution of his doubly-guarded arguments, and the confidence with which they are held forth to the public, we have in a private letter to a friend, the following curious avowal:—

“I often imagine to myself that I perceive within me a certain instinctive feeling which shoves away at once all over subtle refinements, and tells me with authority that these air-built notions are inconsistent with life and experience, and by consequence cannot be true or solid. From this I am led to think that the speculative principles of our nature ought to go hand in hand with the practical ones: and for my own part, when the former are so far pushed, as to leave the latter out of sight, I am apt always to suspect that we have transgressed our limits, &c.”—P. 355.

And, in truth, what is it, we might ask, which in all cases prompts the enemy of religion to take so much pains in obtruding his arguments and professions of unbelief upon our notice, but lurking doubts and harassing anxieties on the subject:—what does he thus do but expose the workings of his own mind; and shew too clearly that the subject of religion in some shape or other is always struggling in his thoughts?

Hobbes, notwithstanding all the illumination which philosophy had shed over his mind, had an unconquerable dread of ghosts. The same is recorded, by Madame Genlis, of a M. Schomberg, a friend of Voltaire, who boasted of being an Atheist, and, as a soldier, had evinced the most indisputable courage. Mr. Shelly, who deliberately wrote *atheos* under his name in the Album kept at Chamouni, was nevertheless an involuntary believer in the supernatural and marvellous, and in not a few instances shewed a mind under the most slavish influence of superstition. Buonaparte is well known to have displayed a not less remarkable belief in some unseen power, though his sentiments on religion were, to say the least, not of a nature to allow him to own any dependence on the Supreme Being. Another instance is that of Lord Byron, of whose ideas respecting religion so many strange and inconsistent accounts appear in his memoirs. Yet from his own confession he believed in omens, in lucky and unlucky days, &c. In these and many other instances it would seem that the attempt to stifle the principle of religion only made it appear in a different form; and not being owned and honoured as religion, it took the debased and degraded form of servile superstition, holding its professors under a slavish and humiliating yoke.

Voltaire's nurse, who had attended him through all the horrors of his last illness, being shortly after his death summoned to attend upon another person apparently unlikely to recover, eagerly enquired whether he were a Christian, and refused to attend until she was satisfied on this point. No circumstance ever proved more completely the value and efficacy of the Christian religion. Unless perhaps we should add the instance of the invaluable consolation derived from some devotional books by Capt. Franklin and his companions in their extreme sufferings on their Northern expedition. The account is doubtless familiar to our readers as given in Dr. Richardson's narrative, contained in the account of the expedition. Mr. James has extracted it, p. 382. And surely there never was a narrative written with a more touching simplicity, without the smallest attempt at effect. What sort of comfort, asks our author, would they have experienced under the same circumstances from Volney's or Mirabaud's "*System of Nature*," or any such manual?

We close our remarks by recommending the work before us to the general reader, as an excellent popular defence of truly rational religion.

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ANALYTICAL CHART of

CLASS I. <i>Archbishops and Bishops.</i>	
32 HEN. VIII. c. 28. (<i>enabling.</i>)	Leases good against su old Lease expired, surrendered or ended within a year; within twenty years; nor without impeachment of waste; tomable rent reserved; and same remedies to succes sor
1 ELIZ. c. 19. (<i>disabling.</i>)	No Leases except to the Crown, good, other than for Twenty-one Years or Three Lives, and with accustomed rent.
N. B. The requisites of 32 Hen. must also be observed, except as to concurrent leases.	
43 ELIZ. c. 9. s. 8. (<i>disabling.</i>)	Judgments evasive of pr
1 JAC. I. c. 3. (<i>disabling.</i>)	All grants to the Crown avoided.
Explanatory	4 GEO. II. c. 28. s. 6. Renewal of chief Leases good
	5 GEO. 3. c. 17. Leases of Tithes and other incorpore
	39 and 40 GEO. III. c. 41. Lands usually demised tog

An inspection of the *vertical* column appropriated to each clas
allotted to each Statute, traced

T of the STATUTES regulating ECCLESIASTICAL and

Segnius irritant animos demissa per aurem,
Quàm quæ sunt oculis subjecta fidelibus.

HOR. *Ars Poet.* 180.

CLASS II.	
<i>Other Ecclesiastical Corporations sole; except Parsons and Vicars;—as Deans solely seised, &c.</i>	<i>Parsons and Vicars.</i>
<p>successor without confirmation; if made by indenture; year; not of a reversion; nor of Lands not commonly letten waste; nor above twenty-one years or three Lives; the accus-cessor as to Lessor.</p>	<p>Parsons and Vicars.</p>
<p>13 ELIZ. c. 10. (<i>disabling.</i>) No Leases good, other than N.B. The requisites of 32 Hen. must also be observed, except as to [Repealed as to houses in towns by 14 Eliz.</p>	<p>for Twenty- Vicars. c. 11. and for</p>
<p>18 ELIZ. c. 11. (<i>disabling.</i>) No concurrent Leases good, unless old: and covenants for renewing or making leases con</p>	<p>unless old: Vicars.</p>
<p>preceding disabling Statutes avoided.</p>	<p>Vicars.</p>
<p>good without surrender of underleases.</p>	<p>Vicars.</p>
<p>corporeal hereditaments declared good; and action of debt given upon freeh-ised together may be let separately at apportioned rents.</p>	<p>upon freeh- Vicars.</p>

each class, or subdivision of a class, exhibits a chronological series of the several Statutes affecting, traced through its horizontal extent on the Chart, indicates the various classes and subdivisions

he STATUTES regulating ECCLESIASTICAL and ELEEMOS

Segnius irritant animos demissa per aurem,
Quàm quæ sunt oculis subjecta fidelibus.

HOR. Ars Poet. 180.

<p>CLASS II. <i>er Ecclesiastical Corporations sole; except Parsons and Vicars;—as Deans solely seised, &c.</i></p>	<p><i>Parsons and Vicars; — all Elee</i></p>
<p>essor <i>without confirmation</i>; if made by indenture; not of a reversion; nor of Lands not commonly letten nor <i>above twenty-one years or three Lives</i>; the accus- to Lessor.</p>	<p>Parsons and Vicars. : Spiritual Corpora : tions Aggregate : as Deans and : Chapters, &c. : : 32 HEN. VIII.</p>
<p>ELIZ. c. 10. (<i>disabling.</i>) No Leases good, <i>other than</i> N.B. The requisites of 32 Hen. must also be observe [Repealed as to houses in towns by 14 Eliz.</p>	<p>for Twenty-one years, or Th to concurrent Le c. 11. and other requisites su</p>
<p>ELIZ. c. 11. (<i>disabling.</i>) No concurrent Leases good, <i>and covenants for renewing or making</i></p>	<p>unless old lease expired, sur ing leases contrary to this Act,</p>
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ELEEMOSYNARY LEASES.

CLASS III.

— all Ecclesiastical Corporations aggregate; — and Eleemosynary Corporations.

ELEEMOSYNARY.	
Corporations aggregate; and, &c.	Hospitals, &c.
VIII. c. 27. No Member to have a negative voice.	
or Three Lives, and with accustomed Rent. Rent Leases. [Leases substituted.]	
18 ELIZ. c. 6. One-third of rent to be reserved in Corn, or its value.	14 ELIZ. c. 14. Explanatory of 13 Eliz. c. 10.
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ular class or subdivision: whilst the coloured space statute has operation.

MISCELLANEOUS.

HISTORICAL SKETCH OF THE STATUTES REGULATING ECCLESIASTICAL AND ELEMOSYNARY LEASES.

(Illustrated by an Analytical Chart.)

THE degree to which the subject of Church property has of late excited public attention, justifies the presumption that a concise summary of the legislative enactments, regulating the power possessed by ecclesiastical, collegiate, and other eleemosynary corporations, of letting and disposing of their landed possessions, may not be wholly useless or uninteresting. The varied nature and extent of these enactments render the *tabular* form peculiarly applicable to their illustration; and the annexed chart or diagram, in connexion with the following explanatory observations, will, it is hoped, elucidate this otherwise obscure and intricate subject.

It would be foreign to the design of these pages to enter into a detail of the origin and nature of corporate bodies, or the means by which they have accumulated those extensive possessions which form so considerable a proportion of the landed property of the kingdom at the present day. In order, however, to define with clearness the limits of the several statutes, as well as to facilitate the general elucidation of the subject, it will be proper to present the reader, in the first instance, with a concise view of the several classes into which corporations are distributable.

Corporations, considered with regard to the *number* of persons composing them, are distributable into *aggregate* and *sole*. Corporations aggregate consist of a plurality of persons united into one society, and are kept up by a perpetual succession of members, so as to continue for ever: such are the Mayor and Commonalty of a City, the Head and Fellows of a College, and the Dean and Chapter of a Cathedral Church. Corporations sole, are such as consist of a single individual and his successors in some particular station or office, who are incorporated by law, in order to give them certain legal capacities and advantages, particularly that of perpetuity, which in their natural person they could not have had. Thus the King is a sole Corporation; so is a Bishop; and also certain Deans and Prebendaries, considered as distinct from their several chapters; and, likewise, all Parsons and Vicars.

Corporations, whether aggregate or sole, may also be divided, in regard to the *object* of their institution, into *ecclesiastical* and *lay*.

Ecclesiastical Corporations are such as are founded for the promotion of religion, and the perpetuation of the rights of the Church, and are composed entirely of spiritual persons. These may be either sole,—as bishops, certain deans and prebendaries,* (considered as distinct from their respective chapters); all archdeacons, parsons, and vicars:—or aggregate,—as deans and chapters; and (while they existed) prior and convent, abbot and monks, and the like. The Clergy were for-

* By stat. 14 Car. II. cap. 4, the Prebend of Shipton, in the Cathedral Church of Sarum, may be held by the King's Professor of Law at Oxford, although a layman.

merly divided into two classes—the *regular* and the *secular*: the former class comprising those who lived *secundum regulas* of some particular religious society or order, and who were also called *men of religion*, or the *religious*; such as abbots, priors, monks, &c.: whilst the latter comprehended the parochial clergy and others, who were not subject to the rules of any such society or order, but who ministered *in seculo*; as Bishops, Deans, Parsons, &c. The Reformation having put an end to the *regular* clergy in England, this distinction is now obsolete.*

Lay corporations, however, admit of a subdivision which still retains its importance. They are either *civil* or *eleemosynary*. The civil are such as are erected for a variety of temporal purposes; such as the King,—Mayor and Commonalty,—Bailiff and Burgesses,—the Trading Companies of London and other towns,—Churchwardens,—the College of Physicians, and Company of Surgeons in London,—the Royal Antiquarian Society,—and, according to Blackstone, the general corporate bodies of the Universities of Oxford and Cambridge. The eleemosynary sort are such as are constituted for the perpetual distribution of the free alms or bounty of their founders to such objects as those founders may have directed. Of this kind are all hospitals for the maintenance of the poor, sick, and impotent; and all colleges, both in our Universities and out of them: and it is to be observed, that all these eleemosynary corporations are, strictly speaking, lay, and not ecclesiastical, even though composed of ecclesiastical persons, and though they partake in some respects of the nature, privileges, and restrictions of ecclesiastical bodies.

Corporations being thus distributed into ecclesiastical and lay, and the lay again into eleemosynary and civil—the ecclesiastical, constituting one entire branch of the primary division, and the eleemosynary, forming one of the subdivisions of the other branch, are those whose leases form the subject of the accompanying Chart. Civil corporations (the remaining subdivision of lay corporations) still retain, in a great measure, the same unlimited power of alienation as was originally common to all corporate bodies.

With respect to ecclesiastical and eleemosynary corporations, their power of making leases has, in the course of the last three centuries, undergone considerable modification from a series of Acts of Parliament. These statutes are rather numerous, and of various extent of operation; some of them affecting particular bodies and classes of persons, to which others of them have no reference. The result of their combined operation will be best developed by a brief historical sketch or outline, exhibiting, as nearly as may be, in chronological order, the several steps by which the power of ecclesiastical and eleemosynary corporations over their possessions has been gradually reduced from its former ample extent within its present narrow limits.

It may here be premised that the statutes which will thus be brought

* The word *clergy* at present comprehends all persons in *holy orders*, and in ecclesiastical offices:—viz. archbishops, bishops, deans and chapters, archdeacons, rural deans, rectors or parsons, vicars, and curates: to which list may be added parish clerks, who in former times were frequently, and even now are sometimes, in orders.—See 1st Black. Com. chap. 11.

before the reader's notice, considered with reference to their various bearings upon different spiritual and eleemosynary corporations, suggest a general distribution of those corporations into three principal classes, not, indeed, coincident with any of the divisions before noticed, but which being kept in mind will much facilitate an accurate conception of the progressive changes in the law, produced by each succeeding enactment. The *first* class consists simply of Archbishops and Bishops; the *second*, of all other ecclesiastical corporations sole, except Parsons and Vicars; and the *third*, of Parsons and Vicars, and all ecclesiastical corporations aggregate, and eleemosynary corporations, under which last class are ranked the various colleges. The Analytical Chart, or diagram, which these pages are designed to elucidate, exhibiting to the eye the several statutes arranged according to this three-fold classification, and presenting at one glance their respective effects and limits, will, it is presumed, be found by the student an advantageous companion of reference in the course of the ensuing narrative.—(*To be continued.*)

REMARKS "ON THREE LETTERS ADDRESSED TO THE EDITOR
OF THE QUARTERLY REVIEW.—BY BEN DAVID."

(CONCLUDED FROM OUR LAST.)

To the Editor of the Christian Remembrancer.

I now proceed to notice, very briefly, our Author's conclusion, viz. *That the scope of the disputed verse (1 John v. 7) is to maintain the simple humanity of Jesus Christ.* This interpretation of the meaning of the verse, is grounded on his assumption respecting the scope of the Epistle. He assumes, that the object St. John had in view, in his Epistle, was to deny the divinity of Christ absolutely, and he then makes that assumption to determine the meaning of the verse. So that the assumption is to direct the interpretation of the verse; and the interpretation of the verse is to prove the assumption. Barely to state this must be quite sufficient; for no one can fail to perceive that if his view respecting the scope of the Epistle be set aside, his interpretation of the verse, which is grounded upon it, is set aside also. It has been proved, that it is not the scope of the Epistle to set aside the divinity of Christ, and, consequently, it is impossible that the testimony of the Witnesses (v. 7) could be adduced for the purpose of proving his simple humanity.

Although it may be deemed a very superfluous labour "to slay the slain;" yet I cannot omit the opportunity of exposing the weakness of our Author's argument in another point of view. Let it now be supposed, that the scope of St. John's Epistle was to deny the divinity of Jesus Christ, and to prove his simple humanity, viz. that he had the real body of a man, and was nothing more than a man. Is it quite certain that the testimony of the Witnesses (v. 7) would have been a satisfactory proof of these points? I conceive it would not. The testimony of the Father (I speak of that testimony which is recorded as having been given), "*this is my beloved Son,*" would not have tended very directly to convince a Gnostic, that Jesus did not, in some respect

possess a 'divine nature,—it would have required the Author's *tacit assumption*, which he has carefully kept out of sight, viz. *that Jesus was nothing but a mere man*, to be previously adopted, in order to make it effectually serve the purpose. As for example, thus,—*This Jesus—who is nothing but a mere man*—"is my beloved Son." Still less would the testimony in question have proved that Jesus had a real body. A Gnostic might still have contended that Jesus was a man only in appearance,—a mere phantom.

In order to convict him of error, the testimony must have been to the fact of a real body;—but it is not so; and consequently it does not serve the purpose of the Author's hypothesis. The same remarks are equally applicable to the testimony actually given by the other Witnesses (v. 7). The testimony of the *Word*,—consisting in the exhibition of divine power, foreknowledge, &c. in Jesus Christ; and the testimony of the Holy Ghost—in his visible descent on Jesus, and in the gifts and powers communicated to his disciples, after his ascension, according to his promise,—had surely no direct tendency to prove that Jesus Christ was nothing but a mere man:—but the contrary. And least of all would these have been convincing proofs to a Gnostic, that Jesus had a real body. In the former case, they still require the aid of our Author's *tacit assumption*, that Jesus Christ was nothing but a mere man; and in the latter, the testimony of the Witnesses (in v. 8) which is quite decisive. The 7th verse is, therefore, upon the Author's hypothesis, useless;—and, if his hypothesis be adopted, there is the strongest presumption against its authenticity. I own that, when I consider the ability displayed in the letters, I feel somewhat surprised, that the Author should not have perceived how little adapted the materials of the disputed verse were to his purpose, and how untractable they were likely to prove. But perhaps I do him injustice by supposing that he did not perceive it. The artifices he has had recourse to, the glosses he has adopted, and the authorities he has striven to enlist in the service of his scheme, ought perhaps to be received as no equivocal proofs how much he felt the difficulties of his undertaking, and how little secure he considered his conclusions, even after all his ingenuity had been exhausted. Through all these, however, it is not necessary for me to pursue him. My purpose is already effected.

But although it is unnecessary to expose the frailty of devices, however ingenious they may be, by which it is attempted to prop up a structure on a foundation altogether false: yet it may not be unentertaining to notice some of those manœuvres, by which the Author endeavours to disguise from others that insecurity of his conclusions, which, I greatly suspect, he has not been able to conceal from himself. In his second letter, not content with interpreting the disputed verse in accordance with (what he pretended to be) the scope of the Epistle,—in doing which he would have felt himself perfectly safe, if he had been sure of his ground—he thinks it necessary to attempt to reduce the meaning of the *λογος* to a conformity with his conclusions. With this view he has recourse to Philo, who, he pretends, had the merit of bringing to light the propriety of its application to Christ; and, in order to dispose his readers, (such of them at least as

can be caught with such chaff), the more effectually for receiving implicitly the authority of Philo, he informs them, that it was to him that St. Luke dedicated his Gospel! Now, however little regard may be due to the philosophical reveries of Philo, it is certainly but fair that he should not be misrepresented. Our Author, however, I grieve to say, has been quite as unjust to Philo, as he was to St. John. He has placed Philo in conflict with himself, just as he had before done to the sacred writer.

The Author of the Letters affirms it to be the doctrine of Philo, *that the Logos is nothing but the divine intellect, or the effect of that intellect subsisting within itself*: whereas the fact is, that, in a great variety of instances, Philo describes the *Logos* under a *personal* character; and even as *personally* distinct from the Father. In conformity with that philosophy, of which he was a disciple, — and which taught, that the divine nature does communicate itself to three hypostases, or persons, — Philo held a personal distinction in the Deity; and accordingly we find him describing the *Logos* as being a *second God*, *next to the Father of all*. On other occasions, he styles the *Logos* a *Counsellor*, an *Intercessor* for mortals, the *High Priest* of God, an *Ambassador*, and the *Creator* and *Governor* of the Universe. He introduces the *Logos* as speaking of himself thus: — “I am neither unbegotten as God; nor yet begotten in the same manner that you are.” “Behold Adam, whom I created, is the only begotten on earth, as I am the only begotten in heaven.” Philo affirms that it was the *Logos* who called Moses, out of the bush, saying, — “Moses! Moses!” — who answered, “What is it?” And it seems manifest, from other parts of his works, that he considered all the divine appearances, mentioned in the Old Testament, as having been made by the *Logos*.

Now, what must be thought of the ingenuousness of him who could affirm it to be Philo's doctrine, *that the Logos is nothing but the divine intellect, or the effect of that intellect subsisting within itself*? Let the reader decide this point for himself. In the mean time I would ask, by what other means a person can be certainly designated, than by ascribing to him such things as, of necessity, imply personality? What, then, but a *person* could (without pure absurdity) be called a *High Priest* of God, an *Ambassador*, an *Intercessor*, the *Governor* of the Universe, and a *paraclete*, who must be made use of in order to obtain forgiveness of sins? But it will, perhaps, be replied, that actions, proper to persons, are sometimes, by a figure of speech, applied to things, and even to qualities and attributes. I admit that they are so; but are there not necessary limits to the use of such figures of speech—limits which cannot be passed? I would ask, then, by what admissible figure of speech Philo can be imagined to have called the divine intellect, *its own* High Priest—an *Intercessor with itself*, and *its own* first and only begotten son?—which, however, he must be supposed to have done,—if he meant by the *Logos* nothing else but the *divine Intellect*, —and that too in the face of one great principle of the philosophy of which he was a disciple —and which is more extraordinary still, in the face of his own assertion of three hypostases in the divine nature, (viz. the *το ον*, the *δεσποτικον* and the

τ' ἰδew ὄνταμιν) and of his own express declaration, that the *Logos* is a *second God*—next to the *Father* of all. If any person can seriously maintain that a figure of speech will account for all this, it is well. I will frankly confess that I should think it quite unnecessary to argue with such a person. In the mean time I shall take leave to contend, that Philo taught the personality of the *Logos*, at least until the contrary has been proved; and, consequently, that St. John's doctrine,—if it be, as the Author of the Letters has asserted, precisely the same with that of Philo,—is not that the *Logos* is an attribute of Deity, or the effect of the divine intellect subsisting within itself; but that he is a *person*—the *second person* in the divine nature; and that when St. John affirms that the *Logos* was made flesh, he must necessarily mean an incarnation of this *Person*. In this point of view, then, Philo, instead of supporting our Author's purpose, completely defeats it.

Nor do I think that Philo would materially aid it, in any other view of the matter. For if it were even admitted to be Philo's doctrine—that the *Logos* was nothing but the divine intellect, and that St. John held the same doctrine—the result would hardly be more favourable. What is the divine intellect—but the Deity? Was then the Deity "*made flesh*, and dwelt among us?" Our Author will be the first to deny this, and to tell us, that the *divine intellect* (which is the *Logos* in the present case) *made flesh*, means only that Jesus Christ, a mere man, had a commission from God, and was invested with divine power in order to execute that commission. Now, according to this exposition, the *divine intellect* (or *Logos*) was no more made flesh in the case of Jesus, than it was in that of St. Paul, or Moses, or of any other person who received a commission, and was aided by divine power in its execution. But, in truth, if such a latitude of interpretation as this is to be admitted, there is an end to all certainty with regard to the meaning of language. St. John expressly declares, that the *Logos was made flesh*. The *Logos*, upon the present supposition, is the *divine intellect*,—the *divine intellect* is nothing else but Deity. Was then the Deity made flesh? The Author may deny this if he pleases; but he can never, without completely destroying all reliance on the language of scripture, explain the *Logos was made flesh*, by a commission given to a mere man, in the execution of which he was aided by divine power.

The Author has not, indeed, been able to conceal his apprehensions upon this point, notwithstanding the perfect coincidence in doctrine, which he pretends to have established between St. John and Philo, with regard to the *Logos*. "What (says he, with a very evident anxiety,) does this much disputed doctrine (the *Logos* was made flesh) imply? What does it assert?" "It asserts (he goes on to say) that the Christ was a real human being—that he was a man acting with the authority of the Creator." Secretly feeling, however, how utterly inadequate to the meaning of St. John's words was all that he had said—he proceeds to give to his exposition something of a higher import.

"They imply (says he) that the miracles which Jesus performed, the wisdom and benevolence which he displayed, the doctrine which

he taught, the power by which he rose from the grave—were emanations of those perfections which originally framed and still govern the world." Still he feels insecure. The sacred writer's words still haunt him. "The *Logos* was made *flesh*. All things were made by *Him*, the *Logos* was *God*." He feels that he must rise yet higher, if he would secure to his exposition even the slightest plausibility. Accordingly he adds—"the man Jesus is the Christ, as the Christ, he (Jesus the man) is the Word of God; and as the Word of God, the attributes of the great Creator united themselves with him, (Jesus the Man,) and are displayed in him."* The reader may be assured, that these are the Author's express words—with the exception of those in brackets, which, although not actually put down by him, are his also, because they are necessarily implied. I have thought it right to give this assurance, lest the reader's astonishment at such a passage should lead him to suspect that it must be, either through accident or design, incorrectly given. Where now is the doctrine respecting the *Logos* so admirably, so philosophically, unfolded by that celebrated man Philo? What has become of that lately much approved, and much prized coincidence between St. John's doctrine and that of Philo? Philo's authority after all goes for nothing, and the Author concludes that "*the MAN JESUS* (a real human being) *is the WORD of GOD!*" But wonderful as this is, there is something yet more suprising. He asserts, "*that the attributes of the great Creator united themselves with the man Jesus, and are displayed in him!*" And have we then been all along contending about nothing? Has the Author of the Letters been opposing the orthodox doctrine only to display his learning and ingenuity, while, in reality, he holds that the divine and human natures were united in the person of Jesus Christ? It must be so. For with what can the divine attributes connect themselves, but with Deity? Can Deity divest itself of these attributes? Surely not. If then, these attributes were united with the man Jesus,—he must have been God as well as man. The Author of the Letters has asserted that they were so united, and he may get rid of the consequence that follows as he best may. But he neither fears the consequence, nor rejects it. At p. 64 of the Letters, addressing the Quarterly Reviewer, he observes—"but you will say that the Unitarians, who maintain the *simple humanity of Christ*, degrade him far below his real dignity. Quite the reverse: for Unitarians, together with John and the other apostles, receive him—with all gratitude and reverence receive him—as the *Logos of God*. In this view they declare him, as the Evangelist asserts, to be *GOD*." Does this mean, that the Unitarians believe a mere man to be God; or that the man Jesus,—with whom the Author of the Letters has asserted that the divine attributes united themselves,—is God—and man?

Let us hope that we shall hear no more from Unitarians, about the absurdity and incredibility, and so forth, of the orthodox doctrine. To all remarks of that nature it may be sufficient, for the future, merely to reply—"Physician, cure thyself!"

It was my design, when I commenced these remarks, to bestow some attention on the Author's third letter, in which, in so far as he defends,

* Letters, p. 24.

on the *usual grounds* the authenticity of the disputed verse, I willingly own that he has displayed much ability. But, with regard to his mode of accounting for the suspicion of forgery under which it has fallen, &c., as that rests entirely on the assumption, *that the verse teaches the simple humanity of Christ*, I trust it is now unnecessary to say any thing. It has been proved to be only a *gratuitous assumption*, and therefore must go for nothing.

In conclusion, I would observe, that the plan which I prescribed to myself at the commencement of these Remarks, has necessarily confined them within a narrow range. My purpose was to try the *foundation* of the Author's argument, rather than to examine, and analyze, the superstructure. This method of attack, though not the least effectual, is certainly the least ostentatious, inasmuch as it has excluded the display of much argument and evidence, which, without difficulty, might have been brought to bear on very many points of the letter-writer's performance. The discussion largely involves the consideration of the ancient philosophy; and sure I am, the letter-writer's views, on that subject, are neither so extensive, nor so correct, as not to afford an adversary many opportunities of exposing his insufficiency. He has quoted Philo, indeed, but he evidently knows little of Philo's works—little of the school to which Philo belonged—and still less of the early Christian Fathers, whose minds were tinctured with the same philosophy.

His interpretations of passages of Scripture would have yielded various and easy triumphs to the most ordinarily qualified critic; nor are his general theological acquirements such, as to prevent a very moderately appointed divine from hoping for some credit from the display of a more exact science. What his pretensions are to soundness of reasoning, may, I hope, be pretty plainly gathered from my labours. More than this I have not aspired to perform; but even this is, perhaps, quite sufficient to shew that—the consummation he so fervently desires, viz. “*the levelling the doctrine of the Trinity in the dust*”—his willing, though happily ineffectual arm, has not yet accomplished.

H. H.

EXTRACTS FROM A LETTER FROM BISHOP HEBER.

(Continued from p. 349.)

IN Ceylon, I found the Archidiaconal Committee of Colombo with an income which just enabled them to answer the demands made on their exertions, but altogether unequal to print new tracts or to maintain a circle of schools. The latter measure, indeed, which the liberality of the Parent Society, as expressed in Mr. Parker's letter, encouraged them to undertake, I did not think, at the present time, expedient, both because something of the sort will, I trust, be done there also by the new Committee of the Society for the Propagation of the Gospel, which I succeeded in establishing,—and because I had just laid before his Excellency the Governor a plan for restoring and connecting more closely with the Church of England the system of parochial schools, and parochial religious instruction, which the Dutch government had established, and which, at a very moderate annual

expense, may be expected to diffuse, not merely a nominal, but a genuine Christianity through the greater part of that beautiful and extensive island. To my propositions I have as yet received no official answer, but have some reason to hope that they have been not unfavourably received. Should they be adopted, however, in their full extent, there will still be abundant and increasing scope for any increased exertions to which the liberality of the Parent Society may enable the Archidiaconal Committee in an increased distribution of tracts and school-books, both in English, Tamul, and Cingalese,—in the distribution of prizes to the best boys,—(a measure, the advantages of which will be perceptible to every one who has seen the nature of a Cingalese school, and the deep poverty and apathetic indifference of the humbler ranks of Cingalese population) and, above all, in that which is of all other measures the best calculated to give efficiency to the government schools, and secure their attachment to and connexion with the Church of England,—the establishment of one or more Central Schools, for the board and education of a certain number of native Christian youths, in order to qualify them to act as schoolmasters, and with a farther view, in case of promising talents, of sending recruits to Bishop's College.

Besides these, there is another object of very great and immediate importance to the cause of Christianity in Ceylon, which properly falls within the province of the Society for Promoting Christian Knowledge. The native proponents, or catechists, (whom I am most anxious to raise in character and acquirements, and by degrees to admit them into holy orders, and make them the ground-work of a regular parochial clergy,) though good men, and willing to do their best for the instruction and improvement of their flocks, are themselves, very many of them, extremely ill-informed, and destitute of the means of acquiring information. Above all, they greatly need some plain sermons to read to their people,—and I have already, in consequence, encouraged some of the colonial clergy to undertake translations into the Tamul and Cingalese languages, of the Book of Homilies, which I purpose to follow up with similar translations of Berens' Village Sermons, Bishop Wilson's Sermons, and some other of the more popular works in the Society's supplementary catalogue. In printing these volumes, any assistance which the Society may find itself justified in affording, will be most usefully employed; while the Tamul versions (more especially) will be not confined to Ceylon alone, but extend themselves and their utility through the vast and populous regions of the neighbouring continent in which Tamul is the prevailing language. Accordingly, though no *immediate* assistance seemed necessary to the Archidiaconal Committee of Colombo, beyond what trifling aid might flow from private donations, yet, with a view to these ulterior and by no means distant objects, I would beg leave most earnestly to recommend it to the Society's munificence, as perhaps affording a more promising field than any other in India for the dissemination and growth of Christianity.

The Diocesan Committee in Calcutta has not fallen short of any other in India or Europe in its zealous and judicious services to the church, and the liberality of its supporters. Yet here also, in part from the causes to which I have already referred, and in part from some

unusual, though very necessary expenses which devolved on it, a failure of funds was more than apprehended, and a debt contracted,—to discharge a part of which I had recourse, at the Committee's desire, to the fund which the liberality of the Parent Society had entrusted to me, to the amount of 1000 sicca rupees, and, afterwards, of 2000 more.

Of these burthens, the greater part had arisen from the expenses incident to extending and maintaining in an efficient state, and under the superintendence of the missionaries of the Society for the Propagation of the Gospel, the circles of schools at Hourah Cassipore and Russepingle, in the neighbourhood of Calcutta. These schools, the latter more particularly, which had been originally brought together by the zealous exertions of the late secretary, Mr. Hawtayne, afford one of the most pleasing spectacles of the kind which India offers, and have always done, and still do, ample justice to the patience, activity, and sound discretion of the missionaries who have been employed in them. They are now about to be transferred to the newly established Committee of the Society for Propagating the Gospel, who have undertaken the charge in connexion with and in aid of Bishop's College. The Committee of the Society for Promoting Christian Knowledge will thus be relieved from the most troublesome and expensive of their duties; but it is necessary to observe, that a debt of 5000 sicca rupees still remains, incurred by the purchase and repair of the premises at Russepingle, which cannot be imposed on the new Committee without sinking it, and which the old Committee (to say nothing of the injustice of such a proceeding) is equally unable to support any longer. Under such circumstances, I trust that I am not presuming too far on the encouragement and hope of future support afforded by Mr. Parker's letter, just received, when I earnestly recommend the wants of both institutions to the munificent patronage of the Parent Society, and solicit them to help them with the means of getting rid of a load which so greatly impedes our usefulness.

Of the scholarships which the Society has founded at Bishop's College, I have filled up the first with W. Addison Godfrey, son of a respectable person in Madras; the second with C. Garstin, son of the Rev. Mr. Garstin, Colonial Chaplain in Ceylon; and the third with Charles Driberg, son of Captain Driberg, of H. M. Cingalese regiment. All these youths were recommended by the archdeacon or acting archdeacon of their respective governments, and all seem at present to afford a favourable promise of becoming valuable missionaries hereafter. The Tamul teacher, whom I have already mentioned as expected, was recommended to me by Mr. Mooyant, a gentleman of much respectability in Colombo; and the favourable opinion which he expressed was confirmed by the testimony of other persons, and by several of the young man's own letters, which were shewn me, and which evince much good sense, modesty, and Christian feeling, and a very remarkable familiarity with the English language. He had been employed, for some short time, in an office, under H. M. government, at Batticaloa, of which Canton, his father, is Modeliar, or Native Magistrate. Another youth of much promise, and of the Cingalese race,—as the one whom I have named is of Tamul,—is coming out, I trust, at

the same time, as exhibitor, supported by the contributions of the principal Europeans in the island: and these are only two out of many of the best families and most promising talents which that island can shew, who, if our means or the accommodations of the College had been competent to receive them, would have gladly come (some of them at their parents' own expense) to pursue their studies at Bishop's College.

I have subjoined an account of the sums which I have drawn for and expended as almoner of the Society, and from the fund entrusted to me by its bounty. On some of the items I must beg leave to offer a few observations.

The first was a donation to the metropolitan and clergy of the Syro-Malayalim churches in Southern India, for the general relief of their wants, and particularly to be applied, at the metropolitan's discretion, to the support of poor students in theology in the College of Cotym. It was forwarded to and duly received by it objects, through the Rev. Messrs. Fern and Bailey, Missionaries in the employ of the Church Mission Society, and exercising their functions in Travancore. As I had consulted the Committee of the Society, before my departure from England, on the propriety of extending a part of their bounty to this most interesting and venerable, though poor depressed Church, I need say no more than that I have abundant reason to know that its members, both clergy and laity, look up to the Church of England as their surest patron and friend on earth, and that the manner in which they continue to speak of my excellent predecessor is the most agreeable to those who value his worth, and the most hopeful to all who anticipate their gradual reform from this increased approximation to Christians of a sounder doctrine, and a ritual less alloyed by superstition.

Of the two Bishops, to each of whom I presented a viaticum of 30*l.*, the first is a person of much importance to the cause of Christianity in India, being the metropolitan sent after a lapse of many years, but according to ancient custom, by the Syrian Patriarch of Antioch, to take charge of the Malayalim Church. He arrived in Bombay while I was there, in his way to the coast of Malabar, and fully satisfied me of the character with which he was invested, at the same time that he gave me a favourable impression of his good sense, candour, and modesty, and in his attendance on Divine Service and the Communion according to our forms,—an auspicious presage of his friendly dispositions towards our Church. I left him at Bombay, awaiting the opportunity of a passage to Cochin or Allepie, to facilitate which, the donation which I have mentioned was much needed and very thankfully received. I am now about to send him a letter which my learned friends, Principal Mill and Mr. Robinson, are engaged in translating into Syriac, and I hope, by God's blessing, to see something more both of him and his flock in my proposed visitation of the South of the Peninsula.

Bishop Joseph is an Armenian, and one of the suffragans of the Metropolitan Church of Anapady. He also fell in my way at Bombay, and, as being himself in distress, and engaged in a long journey to solicit alms from a small and by no means wealthy body of Christians, in behalf of a yet poorer though very numerous Christian community,

I trust that I was not wrong in esteeming him also a proper object of the Society's bounty.

The Reverend Mr. Christian was for considerable time most faithfully and actively occupied in superintending a circle of the Society's Schools, at Cossipoor near Calcutta, and I have since removed him to a still more arduous and important field of duty,—in preaching the Gospel to the mountaineers of Raja-Mahel. The grant of 25*l.* (S. R. 250), was to enable him to perform a Missionary journey among those interesting tribes.

The last item of 100*l.* is in aid of a Chapel designed to be erected in one of the most populous parts of Calcutta, to be served by the different Missionaries of the Church of England who may be within reach, where service is to be performed in the Bengalee and Hindoostanee languages, but according to the Liturgy of our Church, and with all the usual and decent ornaments and adjuncts which our Church enjoins. From this measure, which is as yet untried in Calcutta, though it has succeeded admirably at Benares, Chuna, Meerut, and Agra, I anticipate a very powerful and advantageous effect on the native mind, extremely alive to what is graceful and decorous in external worship, and easily impressed by such language and sentiments as distinguish our noble Liturgy. Nor are they the Heathen, or the Mussulmans only, who may profit by the institution. Of the nominal Christians among the lower orders in Calcutta, a great proportion know little of any language but Bengalee and Hindoostanee; and many of these, who are avowed followers of the Church of Rome,—though, in fact, they are so grossly ignorant and degenerate that they hardly know the name of Christ,—might be drawn, it is hoped, by degrees, to attend a form of prayer which, while its exterior arrayments would not disgust them by a too great departure from those to which they are accustomed, would convey its instructions to them in a tongue which they understand, and unite their hearts as well as their lips and knees in the praise of Him whom they now most ignorantly worship. With the grant which I have ventured to bestow on them, I have good hope a sufficient fund is already raised for the completion of the Chapel.

I have only to add that, should the Society disapprove of any of these applications of their bounty, I shall most cheerfully replace the sum objected to; that I shall again have the honour of addressing a letter to them when I have visited their missions in the presidency of Madras; and that my earnest prayers are offered up for their continued prosperity and usefulness, and that the pleasure of the Most High may long be seen to prosper in their hands.

ON THE AUTHORSHIP OF I^ACÓN BASILIKE.

MR. EDITOR,—THE question “Who wrote Εἰκὼν Βασιλική?” continues in the present day to excite a great, though, considering the nature of the work itself, and the characters which are concerned in its right adjudication, I can scarcely call it an extraordinary interest.

I must do full credit to the ingenuity of your Review of Dr. Wordsworth's and Mr. Todd's publications; but at the same time your

arguments do not appear satisfactorily to meet what has been advanced on the opposite side. This observation is particularly applicable to that division of the evidence which arises out of the conduct of Clarendon; but I find it would be impossible for me to allege what might be advanced in opposition to the Reviewer, without greatly exceeding the limits which you can afford for the farther discussion of this question. I shall therefore confine my observations to three points.

First, the evidence produced to shew that Charles the First was in possession of the *Icon* at Carisbrook, before the period at which, according to the statement of the Gaudens, *their* copy could have been conveyed to him, you take upon the representation of Dr. Wordsworth; and it must be admitted, that if that representation were capable of being supported, the King's cause would be greatly advanced—perhaps would triumph. It is true, as you observe, that Mr. Todd's publication offers no contradiction to the evidence thus supplied, viz. the evidence of Hammond, Levett, Mildmay, and others; but this will not justify the conclusion that the evidence in question is therefore unassailable. In a publication which you appear not to have seen*, it is shewn, that, by a vote of both Houses, permission was given to the King's friends, so early as August the 21st, to communicate with their Master, who was not removed from Carisbrook before the 8th of the following month at the soonest†. Is not, therefore, the whole effect of the evidence in question annulled, seeing that what Dr. Wordsworth builds upon is this—that the King had the book in his possession at a period when it *could not* have been conveyed to him by Dr. Duppa and the Marquis of Hertford?

Secondly, the conclusion in Gauden's favour, to be drawn from the parallelisms between his acknowledged publications and the *Icon Basilikè*, appears to be too firmly compacted to be overthrown by your observations upon this singular concurrence. The Reviewer does not seem to do perfect justice to the industry and ingenuity with which Mr. Todd has confronted these hitherto unnoticed specimens of resemblance, nor to the forcible argument hence arising against Dr. Wordsworth.

The writer of the "Letter to a Friend" has also produced instances of parallelism more than accidental, though I do not perceive that he has in any instance fixed on the same with Mr. Todd. This circumstance surely evinces how *abundant* such resemblances to the *Icon* must be in the works of Gauden. But the Reviewer would obviate the effect of this by two considerations, viz. "that several of the parallelisms adduced are from publications of Gauden, issued either *shortly after his copying out the Icon*, on the one hand, or *about the time he was preparing to bring forward his claim*, on the other."

* "A Letter to a Friend touching the Question 'Who was the Author of Εἰκὼν Βασιλική?' by W. G. Broughton, M. A. Curate of Hartley Wespall, Hants." (See p. 32.)

† Among his Majesty's "Messages for Peace," there is one "concerning the time of the Treaty, and for two Doctors of the Civil Law to attend his Majesty," dated Carisbrook, September 7, 1648. *Reliquia Sacra Carolin.* p. 142.

But, let me inquire, is this a correct statement? This would confine the parallelisms to works issued by him in 1648-9 or 1659-60. But of the several writings of Gauden, from which he gives extracts, Mr. Todd gives the dates, (*Letter to the Archbishop of Canterbury*, p. 57), and these dates extend from 1640 to 1662. The publication in which perhaps the greatest resemblance to the *Icon*, both in subject and expression, is observable, is the *Hieraspistes*, published in 1653. This certainly was not *shortly* after his copying out the *Icon*; nor can I believe that any man of Gauden's sense, or indeed of common sense, would at that time (1653) be laying a plot to obtain the credit of having written the *Icon Basilikè*, when a successful piracy of the King's book could only bring him into the hazard of sharing the King's fate.

But let us view these parallelisms in another light. They are found in Gauden's earliest publications—his Sermons of 1641 and 1642—and therefore the theory of your Reviewer obliges him to surmise that the King read this discourse not long before he came to write the "*Meditations upon Death*," in the *Icon*, and adopted either by design or accident the strong imagery which Gauden had introduced into a Sermon published seven years before. The imagery is indeed remarkable; but the supposition, that the King near the close of his life should employ himself in reading and imitating that production of Gauden, which had procured for him from the Parliament the "*donum honorarium*" of a silver tankard, appears to be still more remarkable in every point of view. That Charles might have his attention attracted by the Sermon, on its first appearance, is highly probable; but that, after an interval of seven years, he should bear in mind the actual expressions with such accuracy as to quote them word for word, or that he should at that late period refresh his memory by referring to a discourse sanctioned by such auspices, are both of them very bold and extravagant hypotheses. But let this pass.

We are next required to suppose that, as the King, on one or two occasions, borrowed from Gauden, the latter repaid the obligation by copying largely from the *Icon*, in all which he wrote subsequently to its appearance. This in the abstract might be regarded as not impossible (though with what motive Gauden should persist in it during so many years, is not very apparent); but I must submit it for consideration, whether he could copy from the King such peculiar forms of expression as the King does not appear ever to have used. Not to be tedious, I will confine myself to two instances. Mr. Todd adverts to a very peculiar use of the word "*also*," in the writings of Gauden, (*Letter to the Abp.* p. 158); and the author of the "*Letter to a Friend*" (p. 58), points out a remarkable predilection for the phrase "not that," or "not but that." All these idioms are equally prevalent in the *Icon*; but I have examined with some care the King's undoubted compositions in the *Reliquiæ Carolinæ*, without meeting any trace of a similar particularity. If, therefore, resemblance of style is to have any weight in deciding the controversy, the *Icon* must be adjudged to Gauden, and not to Charles.

My third observation will relate to an apprehension entertained by the Reviewer, that if Gauden's claim be admitted, we cannot "stop short of the conclusion that King Charles was not an honest man."

Truth must not yield even to this consideration; but, to confess my own sentiments, I should be not more scandalized than surprised if the pursuit of truth ever reduced me to so hateful a conclusion as this. On the contrary, after a careful and repeated perusal of the entire evidence, I adhere to the conclusion of Mr. Broughton, that "*The Martyr* is here without reproach. It too plainly appears, that a desire for the Monarch's preservation betrayed his friends into a departure from the strict line of honesty; but no fear of consequences, however fatal, could influence him who was to be the chief sufferer. There is not the slightest reason to believe that he ever contemplated, much less that he ever sanctioned, the publication of his fictitious meditations. The sentiments and devotions he acknowledged and adopted; nor in this assumption did he demean himself unworthily. The character portrayed in the *Icon Basilikè* is invested with the truest heroism—that of patience under unmerited persecution; and in its chief lineaments exhibits a model of Christian perfection. Whatever of a solemn and almost sacred character has been attached to this book, by all who could sympathize with virtue and greatness in affliction, it may still in a great measure retain. Those sentiments of piety, resignation, and forgiveness—those moving acknowledgments of great unworthiness—those humble yet animated supplications for forgiveness—were actually placed before the eyes, adopted by the heart, and uttered by the lips of Charles the First. Whatever delusion, on the other hand, may be implicated with the contrivance and publication of the work, the King is plainly acquitted from all participation and connivance." (*Letter*, p. 91.)

For a proof that the King must have lent at least some aid to the deception, the Reviewer refers to page 341 of Dr. Wordsworth's work, where the appearance of "a court secret" in the *Icon*, is urged to shew that Gauden could not have written it. In reply, I utter but one word—*Duppa*: what more probable than that Charles should unbosom himself to his chosen friend, the tutor of his son, or that Duppa should supply the key to Gauden, in his zeal to exhibit in its true light the apparently most questionable of his Master's actions?

I am, Sir, yours, &c.

SYNERGUS.

ON THE TENTH CHAPTER OF ISAIAH.

MR. EDITOR,—In my last I gave you some reasons why the prophecy in the 10th chapter of Isaiah could not be fulfilled by the destruction of Sennacherib; I have now further to say, that Ezekiel, after Sennacherib's death, (ch. xxxi.) prophesied of the Assyrian in these words,* "*Foreigners shall cut him off*;" whereas Sennacherib had been cut off by his own sons already. Ezekiel represents the Assyrian as a stately

* Our Bible has it "*have cut him off*;" St. Jerome writes *shall*. Poole's note says, it should be *have*, and *not shall*, since *shall* could not stand with his interpretation; yet still he was cut off by his own sons, and not by foreigners, which is what I meant to prove.

cedar in Lebanon, with a lofty top and spreading branches, but Sennacherib does not answer this description by any means, nor could there be any reason why Lebanon should mourn for him, for he had taken no root thereon. The Jews were not restored upon his fall as they are to be on the fall of the Assyrian, (ch. x. 17.) which last circumstance, among many others, seems a pretty strong reason why the Assyrian must be in existence in the latter days, or days of the Messiah, even till God shall have accomplished to scatter the power of his holy people. Again,* Thus saith the Lord God of Hosts, (evidently at his second coming), "O my people that dwellest in Sion, be not afraid of the Assyrian, he shall smite thee with his rod yet a very little while, and mine anger shall cease in their destruction." Again, Isaiah xxx. 31. "Through the voice of the Lord shall the Assyrian be beaten down which smote thee with the rod,"—in all which passages the Assyrian appears to be a living personage. In my former letter I observed, that God's whole work upon Mount Sion and Jerusalem could not be completed till he should have accomplished to scatter the power of his holy people; and, therefore, the punishment of the Assyrian could not take place till then, but *then* will he be cut off when at the height of his boasted power, and trampled under foot upon God's holy mountain, ch. xiv. 24, 25. It appears therefore pretty clear, that my reader must look for the Assyrian among the living potentates of the world, and not among the tombs of the dead. Let him look to the description given of him in Isaiah, ch. x.†—his enmity to images and idols,—the triumphant looks of his haughty eyes and proud heart,—his high sounding titles, boasting that he is God and the disposer of all earthly kingdoms,—his unmerciful cruelty to other nations, and rapaciousness in the extreme towards his own subjects; encouraging his bashaws to make a general gathering of the riches of the earth day by day, as a woman gathereth her new laid eggs, and when they have filled their baskets they are swept off with nests and eggs together, submitting to the bowstring without a peck of the beak, or chirrup of complaint. This description will point out to him, no doubt, the great Mahometan power‡. The king of the north of Dania, who hath planted the tabernacles of his palace between the seas in the glorious holy mountain, where, like the stately cedar, he has taken firm rooting, extended far and wide his branches and overtopped all the trees of the forest, but "Lebanon shall fall by a mighty hand!"

MILLENARIUS.

* Is not this gracious and consolatory admonition addressed to a part of his *Christian flock* of the Eastern church? The Jews were not yet returned, v. 21.

† It is remarkable that he is to be delivered over to the *mighty one*, and to be driven out, not for idolatry like other kings, but for his *wickedness*.—*Ezekiel* xxxi. 11.

‡ After the fall of the second star or Eastern church into idolatry, the four angels bound in the river Euphrates had a charge from God to invade the Roman empire and to slay a third part of men, yet they did not repent of their deeds that they should not worship stocks and stones, &c.—*Rev.* ix. See also Isaiah ch. viii. 8.—"His wings shall fill the breadth of thy land, O Immanuel!"

ARCHDEACON BOUYER.

IN a former number, we gave a sketch of the character of Archdeacon Bouyer: we now gladly present our readers with a *precis* of his life, sent us by a friend. If every circumstance connected with the lives of our naval and military heroes is carefully recorded, surely we should not neglect those who have fought in a better and nobler cause.

Short notice of the Venerable Reynold Gideon Bouyer, LL.B. Archdeacon of Northumberland, Prebendary of Durham and of Salisbury, and Official of the Dean and Chapter of Durham.

The family of the above were driven from the principality of Orange, when the French expelled the Protestants from that province, and, abandoning considerable property, took refuge in Holland. His father was educated for the church, in Holland, and came from thence to England, being appointed to the French Protestant church in Spital-fields, London. He married an English lady, and died when his son, R. G. Bouyer, was six years of age, leaving this his only son and two daughters.

R. G. Bouyer was born in London, on the 6th January, 1742. On the death of his father, he was taken by an aunt, the sister of his father, to the Hague, under whose care he was educated, and remained till he was sent to the University of Leyden, in the year He was afterwards, for a short time, at Lausanne, being invited to Switzerland by another sister of his father who had settled in that country.

At the age of 18 or 19, he returned to England, and entered at Trinity College Cambridge, from whence, on the invitation of Doctor Carroll, then Master of Jesus College (who had had some acquaintance with his father), he removed to the latter College. Upon the application, however, of the Duke of Ancaster to undertake the private tuition of his son, the Marquis of Lindsey, he, with great reluctance, acceded to the advantageous proposals made by his Grace, gave up his prospects at the University, which were very flattering, and without waiting till he could take his degree of Bachelor of Arts, quitted Cambridge, and accompanied his noble pupil to Eton. This engagement with the Marquis terminated when that young nobleman set out on his continental tour,—Mr. Bouyer having stipulated that he should not attend him on his travels.

He took his degree of LL. B. in the year 1769. He was ordained Deacon, in 1764, by the Bishop of Norwich, and was licensed to the curacy of Burwell, near Cambridge, in October of the same year. He was ordained Priest, in His first preferment was the perpetual curacy of Edenham, in Lincolnshire, (in which parish Grimsthorpe Castle, the seat of the Ancaster family, is situated) being then Chaplain to his noble Patron.

In March, 1771, he was inducted to the rectories of Willoughby and Theddlethorpe, in Lincolnshire, on the presentation of the Duke of Ancaster, for the holding of which together, a dispensation was obtained.

In 1772, he married Miss Ponton, of Little Ponton, Lincolnshire. About the year 1783, and for successive years, he was actively en-

gaged in the establishment of a society and schools of industry. (See Pamphlet.)

In 1785, he was presented, by the late Bishop of Durham, to a stall at Salisbury, at the request of the late Queen Charlotte, to whom, a short time before, he had had the honour of presenting his pamphlet on the Society of Industry.

In April, 1792, he was advanced to a stall at Durham, and at the same time was elected one of the trustees of the late Lord Crewe, both vacant by the death of Dr. Sharp.

In November, 1803, he was appointed to the officialty of the Dean and Chapter of Durham.

In 1810, he was presented to the vicarage of Egglingham, Northumberland, by the Bishop of Durham, and resigned his livings in Lincolnshire.

He was installed Archdeacon of Northumberland, in May, 1812.

In 1814, he was presented, by the Dean and Chapter of Durham, to the vicarage of Northallerton, and resigned Egglingham.

About the year 1815, he established a District Committee of the Society for Promoting Christian Knowledge, consisting of the deaneries of Alnwick and Bamburgh, and soon afterwards divided the whole of the Archdeaconry and North Durham into six such committees.

In January, 1823, he formed a plan for providing every parish within the Archdeaconry and North Durham with parochial lending libraries (see book); and being disappointed at finding the District Committees averse from undertaking it, he resolved to do it without their assistance, and at his own expense, and accordingly made arrangements for its completion in six years: but in the beginning of the year 1825, he altered his plan, resolving to execute it in the course of that year, which he accomplished at a very considerable expense.

ENCHIRIDION THO. COMBER, D.D. E MSS. T.C. DUNELM
EXCERPTÆ.

*P*LE cogitationes manè mentem occupent et foveantur.

*O*ccasiones diei instanter serio perpendendæ.

*F*erventi oratione anima ornanda et armanda.

*I*llecebræ peccandi et opportunitates studiose vitandæ.

*I*n solitudine cogitationes, in societate sermones, ad res divinas, et utilitatem sui ipsius et aliorum dirigantur.

*N*ulla occasio benefaciendi omittenda.

*M*editando de morte tuâ disce contemnere mundana omnia.

*A*nte somnum revolve omnia dicta et facta præteritæ diei.

*H*oc solemniter faciendum semel in septimo die in scriptis.

*D*iem dominicum in animam tuam totum impende.

*S*acra cœna sæpius et devotè sumenda.

*A*rdenti prece quolibet dies claudenda.

ON INFANT AND SUNDAY SCHOOLS.

EXTRACT FROM A SERMON.

My principal object in the foregoing observations has been, not so much to enforce the duty of contributing to the instruction of the poor in the truths of religion — (on that point I am satisfied that no exhortation can be wanting), as to impress upon your minds the necessity of commencing the work of instruction, at as early a period as possible. In furtherance of this object, I shall now proceed to say a few words respecting Infant Schools — institutions calculated, in my opinion, to produce the most beneficial effects, particularly among the poorer inhabitants of large and populous cities. Objections have, I am aware, been made to these institutions, founded principally upon the notion that their tendency is, by removing the child at a very early age from the immediate superintendence of his parents, to loosen those bands of natural affection by which the author of nature manifestly designed them to be united; as well as to weaken in the minds of the parents, the sense of the obligation under which they are placed, to provide by their own personal care and exertions for the welfare of their offspring. I mean not to affirm that this reasoning is entirely destitute of weight. If, indeed, all parents possessed both inclination and ability to instruct their children at home, I should be ready to admit that the establishment of Infant Schools became a matter of much less importance. But, when we turn from speculation to practice — from abstract reasoning to the actual condition of society — how seldom among the poorer classes of the community do we find this inclination and ability united! Consider the case, to which allusion has been already made, — the case of parents placed under the imperious necessity of providing the means of daily subsistence for themselves and their families — compelled to be absent from their homes, and to commit their children to the care of their neighbours. In this case, the separation between parent and child, which is supposed to constitute an objection to the establishment of Infant Schools, has already commenced. Consider the more melancholy, but, I fear, not uncommon case, in which the early separation of the child from those who gave him birth, appears to afford the only chance of rescuing him from utter destruction — I mean the case of vicious and abandoned parents, from whom their offspring can learn no other lessons than those of depravity. In these and all other instances, in which, through the ignorance, the neglect, or the poverty of parents, children are thrown as it were upon the world, the advantages to be derived from Infant Schools are so apparent, that they do not admit of being questioned. Nor is the utility of these institutions less apparent, when they are regarded in another point of view, as seminaries for the National Schools, of which I have this day undertaken to plead the cause. Not that I wish to attach any undue importance to the actual knowledge which can be communicated to the child at so early a period of his existence, — the object at which we principally aim is to give him useful habits. But when he has once been placed in an Infant School, and thus entered upon that course of Christian instruction, in which it is the design of the Church of England that all her members should be trained, the

probability is, that his parents, sensible of the advantages which he has already derived, will become doubly solicitous for his subsequent admission into the National School; and when he is admitted, the habits of attention, regularity, and subordination, which he has previously acquired, will greatly facilitate his further progress, and render the work of education less irksome to himself and less laborious to his teachers. But the Infant School is not the only establishment in this parish, of which we may confidently affirm that its operation will be most beneficial to the community; the same remark may be applied with equal justice to another institution, the Sunday School, designed for the reception of those who have quitted the National School. Difficult as the artisan too frequently finds it to provide for the maintenance of his family, we cannot be surprised that he is anxious to relieve himself from a portion at least of the burthen, by seizing the earliest opportunity of turning the labour of his children to account. But the necessary consequence is, that they are withdrawn from the National School, and exposed to the numerous temptations, which great cities unhappily present, at an age when they are peculiarly liable to be led astray by the influence of evil example. Lest, therefore, their intercourse with the world should by degrees obliterate the recollection of the salutary lessons which they received in the National Schools, it is most important that they should be furnished from time to time, with the opportunity of renewing the impression. With this opportunity, they are furnished in the excellent Institution to which I am now alluding. I feel, indeed, that I am guilty of no exaggeration when I affirm, that in the three Institutions in this parish, the Infant, the National, and Sunday Schools, every provision is made which human care and prudence can make, that the children of the poor shall not only be trained, but shall be kept in the way in which they ought to go—shall become useful members of society, and secure their own eternal happiness.

OXFORD DINNER GRACES.

MR. EDITOR,—I inclose to you two *Graces*, which have been in daily use in one of the Colleges of Oxford, from the foundation, I should imagine, of the Society. They are short and eloquent prayers, as pious, but somewhat more figurative than the Collects of our Church. The very rhythm of these graces recalls to my memory many incidents, both of youth and more mature age, and many friendships which have been severed by the common incidents of life. But another reflection also steals into my mind while I read them, namely, that I have never been so impressed at former times as I am at present with their beauty and piety. I regret this, and I cannot help thinking that similar regret may be felt by my contemporaries, if any chance should present this letter to their observation. Indeed, our ancestors have not failed to provide many excellent things, both for the soul and body, in places of public education: it would be a grievous error, if we were to lose the benefit of the former, while we estimate the latter at their just value. I do not say this for the purpose of animadverting upon the

conduct of those who are now in the course of an academical education — far from it : my wish is to urge them not to throw away any advantage, with which their happy situation furnishes them, nor to consider as mere forms, what may afterwards be found to possess the nature of realities. Whatever shape prayer may assume, whether it be an ejaculation, a word of thanksgiving, a benediction—whether it be uttered in public or in private—it is still the intercourse of a very imperfect being, with an Omnipotent Creator, and should never pass the lips without a reverential feeling. If there be any weight in this observation, it will apply alike to all periods of life ; and they who are willing to give good advice to the young will surely not think that it is too late to profit by it themselves. I O

Ante Prandium.

Nos miseri et egentes homines pro hoc cibo quem ad alimonim corporis nostri sanctificatum es largitus ut eo rectè utamur, tibi, Deus Omnipotens, Pater Cœlestis, reverenter gratias agimus : simul obsecrantes ut cibum angelorum, panem verum cœlestem, Dei verbum æternum Jesum Christum Dominum nostrum nobis impertiaris, ut eo mens nostra pascatur et per carnem et sanguinem ejus alamur, foveamur et corroboremur.

Post Prandium.

Infunde, quæsumus, Domine Deus, gratiam tuam in mentes nostras, ut hisce donis tuis, datis a Ricardo Fox fundatore nostro, cæterisque benefactoribus, rectè in tuam gloriam utentes unà cum fidelibus defunctis in vitam cœlestem resurgamus per Jesum Christum Dominum nostrum.

Deus pro infinitâ suâ clementiâ Ecclesiæ suæ concordiam et unitatem concedat, Regem nostrum conservet, pacem regno universo populoque Christiano largiatur per Jesum Christum Dominum nostrum.

MONTHLY REGISTER.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THE Address which was read by the Secretary at the General Meeting of the Society, held at the Freemason's Tavern, on the 19th of May last, has been printed. We shall now present our readers with some extracts from it.

It thus sets forth the origin and first labours of the Society :—

In the very beginning of the last century, long before Great Britain had acquired her vast empire of unbelievers in the East, and with it so heavy a burden of responsibility, this Society stood up to undertake, where a field was open to it *abroad*, the same good work of Evangelism, which its scarcely elder sister, the Society for

Promoting Christian Knowledge, had already begun *at home*. Such a field it found in the widely-spread and populous colonies of British North America. The general state of these colonies, in a religious and moral point of view, was at that time deplorable in the extreme. Whole settlements were living without public worship, without the administration of the Sacraments, without spiritual instruction of any kind ; in short, both speculatively and practically, almost "without God in the world." Others again, though retaining "a form of godliness," were abandoned to all those manifold corruptions of Chris-

tianity, which are the natural consequences of the want of a regular and duly qualified ministry. Could there be more pitiable claimants upon genuine Christian benevolence? Could there be fitter objects of wise Christian zeal? It is true they were still Christians in *name*, though in many of them even *this* seemed to be passing away: it is true they were descended from Christian parents, and had come forth from a land, which, above all others, enjoyed the light of the Gospel in splendour and purity, but this only deepened the gloom, and aggravated the wretchedness of their condition. The Apostle, indeed, had in view a still darker and more desperate case, (that of an altogether wilful and presumptuous rejection of grace and truth once embraced,) when he spoke of those for whom "it had been better not to have known the way of righteousness, than, after they had known it, to turn away from the holy commandment delivered unto them:" but yet the awful saying was applicable, in a degree, and by analogy, *even here*. To bring back these unhappy wanderers to the fold from which they had strayed was the *primary* and *principal* object which the Society proposed to itself: the conversion of the Negroes who were intermixed with them, and of the Indians with whom they had occasional intercourse, completed its benevolent designs. Nor was this course any other than such as true wisdom and charity would point out. It is meet, we know, that from "the children's bread," the children's wants should be first supplied: and it has been justly concluded, that "the prevention of a Christian's apostasy to heathenism, is of as much consequence in itself as the conversion of a heathen to Christianity. The recovery of an apostate is as great an acquisition as the gaining of an original heathen."

For the attainment of these ends the Society was engaged, during a long series of years, throughout both the continent and islands of North America, in sending forth ministers, catechists, and schoolmasters; in promoting the building places of worship; in distributing largely the Holy Scriptures, the Liturgy of the Church of England, and religious books suited to the differ-

ent characters and wants of the population. Nor would it be difficult to draw an affecting, yet a faithful picture of the toils and dangers, the privations and sufferings, to which its Missionaries were exposed, in prosecuting the Apostolical work to which they had devoted themselves. They were, indeed, like their great Prototype, "in journeyings often, in perils in the wilderness, in perils in the sea, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." But the Lord of the harvest was pleased to bless their labours with an abundant and a continuing return.

That memorable event in the history of the last century, which cut off from Great Britain so large a part of her North American dependencies, cut off at the same time from this Society a very considerable portion of the objects of its spiritual care. But it did not retire from the field where it had wrought so long, and so beneficially, without leaving a glorious legacy behind; the legacy of a pure Episcopal Church—a church which, though deriving nothing from the state but its share in the common toleration, holds at this day a high, a pre-eminent place above the various forms of Christian worship by which it is surrounded—a church, which, though separated from its parent the Church of England by local and political barriers, and by some points of discipline, is still *one with it in doctrine and in spirit*, and regards it with gratitude and veneration.

The Address then states, that the Society has directed its efforts, happily successful, with redoubled zeal and activity, to those provinces of North America which were yet within the range of British benevolence. It observes, that of the increased exertions of the Society a better idea cannot be formed, than by comparing the records of its proceedings at a distance of ten years, with those of the present time. At the former date, its report exhibited a list of only forty ministers, and forty-one schoolmasters, dispersed over the whole surface of British North America; while the table for the last year contains not less than one hundred and three missionaries, and one

hundred and thirteen schoolmasters. Large, however, as this number is, it must not be concealed, that it is by no means adequate to the spiritual wants of a rapidly increasing population. Great, indeed, would have been the satisfaction of the Society, had it been able to comply with those urgent applications for ministers, which have been continually brought under its notice; and to which it has been painfully compelled, by a deficiency of funds, to return unfavourable answers.

There is good reason, however, to believe, that a fairer prospect has begun to open upon us. The people of England appear to be awakened to a sense of the lamentable privations which their fellow-subjects, in the distant dependencies of the realm, sustain, while wanting the regular setting forth of God's true and lively Word, and the due administration of his holy sacraments. This appears from the increased contributions which have of late years been placed at the disposal of the Society, and from the greater degree of interest which is now evidently felt in its proceedings. That this feeling would become still stronger, and these contributions yet more abundant, cannot be doubted, were the public fully aware of the extreme need of spiritual instruction under which the North American emigrants labour; of the anxiety with which that instruction is sought by them; and of the thankfulness with which it is received. Christians by profession, as

these our poor brethren are, who have been compelled to seek the means of subsistence in a distant land, and valuing, as they now for the most part do, the truths and ordinances of religion, they want only the blessing of a regular ministry, to dispense to them the bread of life, and enable them to train up succeeding generations in the faith and practice of the Gospel. Here we would ask, why does not the Address urge the friends of the Society, in all parts of the country to imitate the example of the Parent Society, and hold public meetings; the best means of awakening the people of England.

The Address expresses a wish that the government at home (which alone has the ability to do the work effectually) would take upon itself *altogether*, as it already has *in part*, the support of the Church in America; and thus leave the Society at liberty to apply its undivided energies to the propagation of the Gospel among the benighted millions of the East, or wherever else Providence might open a door for it. But till this be done, the Society must go on, according "to its power, yea, and beyond its power," in its unostentatious, but most useful course.

The address here concludes its notice of the labours of the Society in the western world, and proceeds to detail its operations in that most interesting district—India. We shall not now pursue the subject, but hope to return to it in our next.

DISTRICT NATIONAL SCHOOLS.

WE have received from various parts of the country Reports, detailing the progress of National Schools, viz. from the County of ESSEX Society; the Archdeaconry of COVENTRY; the SUFFOLK Society; the County of LEICESTER Society; the SALISBURY School; the County of RUTLAND SOCIETY; the GRAVESEND Society; the National Society of WANDSWORTH; and the National Free-School, Gower's Walk, Whitechapel: also a Report of the National School in Halifax, North-America. It would be uninteresting to our readers were we to specify the

particulars contained in these Reports; but we rejoice to say, that the different schools are in general described to be in a most efficient state; we rejoice, because we are quite sure there is no other institution by which the welfare of the poorer classes is so effectively served, and the cause of our venerable church is so firmly established in the hearts of the people.

There is one suggestion we beg leave to offer for the consideration of those who conduct such institutions—that the children should pay a certain sum per week. This, besides the ma-

nifest advantage of making the poor contribute towards the maintenance of their children, induces the parents to set a higher value on the instruction provided for their children, and more careful that they should omit no opportunity of receiving it. In one school in the North of England the children pay two-pence per week; this perhaps is more than could be afforded by the inhabitants of some districts.

We will now give extracts from some of the Reports, which very perspicuously set forth the advantages of National Schools. The method of obtaining the Reports of Schools, mentioned in the following extract, might be advantageously adopted in other districts.

"A new method of obtaining the Reports of Schools has this year been adopted. Instead of all the letters of enquiry being issued by the Division Secretaries, and returned to them, gentlemen in different parts of the county have been kind enough to undertake a share of this service, by collecting the answers in their respective Deaneries, and transmitting them to the Division Secretaries. It was thought that in this, as in all other cases, a division of labour would lighten the task, and that the account obtained would be more accurate, from the local knowledge and information of the gentlemen employed. The experiment has succeeded quite as well as could be expected upon a first trial:—the General Committee received the aggregate returns at their last Quarterly Meeting, and passed an unanimous vote of thanks to the Division Secretaries, and the gentlemen who had so kindly assisted them, for their valuable services; which thanks they now beg leave publicly, and most cordially, to repeat. The returns being thus sent in by Deaneries, it has been determined to print them in the same form; by which means the number of parishes having Schools is easily compared with the whole number in the county; and the Members of the Society will be highly gratified at seeing, in the lists which occupy the following pages of this Report, the record of a fact, perhaps not paralleled in so extensive a district; that, of 382 parishes, 283 have Schools, containing

the large amount of 21,352 children. By reference to the last Report, it will be found that the number of Schools was, then, only 262, and of children 20,460. On the 13th Anniversary of this Institution, therefore, the General Committee have to present an increase in the number of Schools of no less than 21; and in the number of children under education of 902: it is possible that all these Schools may not have been established during the year past; but, if any of them existed before, and the managers of them have been induced, by the new mode of collecting the returns, or by any other motive, now, for the first time, to report them, it is a proof, at least, of a greater attention to the subject, and of an increasing desire to promote one of the great objects of the National Society—the ascertaining the number of children throughout the kingdom in a course of instruction, founded upon the principles of the Established Church: but, in fact, the Committee have every reason to suppose that the numbers just stated are, almost to the full extent, an accession of strength to the great cause they have in hand. Such an increase of the objects of their attention, is a strong claim upon the friends of religious education, for continued and earnest support of a Society, whose direct and sole purpose it is to carry their benevolent intentions into effect. It should always be remembered that this is a work which is "never ending—still beginning." As one set of children leaves the school, another succeeds: generations are continually passing away, and others rising up to take their place: and we shall ill discharge our duty to our country, and ill satisfy our own consciences, if we desert a work in which we have so far advanced, and suffer it by possibility to happen, that a portion of knowledge, which we have stood forward to communicate, may be perverted to purposes directly the reverse of those which we intended it to promote.

"Knowledge (it has been said, and truly) is power,' but it is a power which—*consilii expers, mole ruit sua*. It is but the means to an end. Its value consists not in the possession, but in the application of it. On this

subject there is a passage in the last charge of the Bishop of this Diocese to his clergy, which is peculiarly applicable, and will be read with especial interest by the Members of this Society, as conveying the sentiments of their venerable and excellent Patron. 'It should never be forgotten, that there is no necessary connexion between knowledge and goodness, between the possession of intellectual power, and a disposition to apply it to its proper ends. Its legitimate use may exalt us to heights of civilization and happiness, as much above our present condition, as that condition excels the state of society at the commencement of the 15th century; its abuse may be fatal to our existing establishments, may demolish the bulwarks of strength and security erected by the wisdom of our ancestors, and consolidated during a succession of ages, by their continued labours. The enemies of religion and order are so well aware of these consequences, that, while they profess an earnest desire to enlighten the people, they encourage that mode of instruction alone, which instils no fixed principles of religion, no preference to any form of worship. It therefore must be our object, on the other hand, to maintain the proportion which should always exist, between the active powers of the public mind, and the controul and direction of their exercise, by the operation of moral causes. And this we must do, not by discouraging the acquisition of knowledge, or the cultivation of understanding, among the lower orders; but by effectual methods to supply their minds with just notions of their duty towards God and man, and place them under the habitual direction of sound principles and good feelings.'

"This is the object, for the attainment of which the National Society was first formed, and in the promotion of which, both itself, and all the Societies connected with it, have incessantly laboured. Through a period of imminent danger, they have protected the rising population of the country, from the intrusion of principles, no less subversive of their present comfort, than dangerous to their eternal welfare; and it is to be hoped that

the Divine blessing, which has hitherto so manifestly assisted their endeavours, will not be withdrawn from their faithful perseverance in a course, which, we have every reason to suppose, will be the means, under Providence, of 'bringing many sons to glory.'

"On referring to the state of the general fund, as it stands at the conclusion of this Report, it appears that the amount of Subscriptions paid in during the last year, is considerably greater than in the preceding; but the General Committee are aware that this apparent increase of pecuniary resources is, in a great measure, owing to the paying up of arrears; and as, at the same time, they have to lament the known secession of some of the old Subscribers, and the death of others, and have some demands upon them, which, from accidental circumstances, have not been liquidated, they cannot flatter themselves that their finances are at all in a more flourishing state, than at the time of their last Report. The Committee, therefore, earnestly intreat those friends who remain firm to their engagements, that they will endeavour to point out to their neighbours, the claims which this Society has upon the public attention, and the need it has of continued support, that it may be enabled to proceed in the career it has so auspiciously begun. In particular, they feel it their duty to advert to the resolution of the last General Meeting, prefixed to the last and to this Report, which they fear has not obtained so much notice as they wished, and respectfully to beg of the Clergy, even if, from particular causes, they are not themselves Subscribers to the Society, to lose no opportunity of recommending it to their parishioners, and of soliciting aid to an Institution, which, they must be convinced, is replete with good; and, it may now, from the experience of thirteen years, not unfairly be presumed, without any mixture of evil." (*County of Essex Report.*)

We wish particularly to call attention to the following resolution of the County of Essex Society, for we are convinced no Institution, however excellent, can be efficiently maintained without the *personal exertions* of the clergy.

County of Essex Society, 13th Annual Report.

"That this Report be distributed, and that the several Clergymen who receive it be particularly requested to recommend it to the attention of such of their parishioners as they may think likely to be interested in the subject, with the view of obtaining their support to the institution."

Extract from the Thirteenth Annual Report of the County of Leicester Society.

"The object of your Committee has ever been, to afford useful and religious instruction to the children of the poor, and to qualify them for those situations in life which they will most likely be called upon to fill. Love to God, duty to parents, respect to superiors, fidelity to masters and mistresses: honesty, sobriety, cleanliness, controul of temper, and civil demeanour towards all—are principles, which are sedulously and instantly impressed upon their minds; and the fruits, which they have in numberless instances produced, prove the great importance of the Institution, not only to the poor themselves, but to all classes of society.

"It is not to be doubted, that an Institution so materially contributing to diffuse habits of good order and the sound Christian principles of the Established Church amongst the poor of this extensive town and neighbourhood, will continue to receive the support of those who interest themselves in their welfare; and will enable your Committee to prosecute their important labours with vigour and effect.

"Of the Central School, established to promote and exemplify the Madras System in this County, your Committee forbear to offer any remark. It is at all times open to the inspection of all, and the inquisition of all is courted. They cannot, however, conclude without impressing upon all, to be unremitting in their exertions to support Institutions, which have for their object to educate 'in the nurture and admonition of the Lord,' so important a part of the British community as the youth of the poor. They are the heirs of our duties as well as of our

privileges. It becomes us, therefore, to impress upon them with a profound and abiding sense of the magnitude of the latter, that they may duly estimate the importance of the former, and be, in their time, the fosterers of those sacred establishments, which our forefathers have reared as a rallying point for the faithful servants of the National Church.

"The cause of National Education is the cause of God and our country. Let our exertions, then, for its extension and support, be proportioned to the magnitude of the *evil* which it is calculated to avert, and to the importance of the *good* which it has been proved by experience to *effect*. It is to train the Infant Poor in the principles of the Established Church, to furnish them with some defence against prevailing errors, to preserve them in that well-doing which will render them faithful subjects to their King—lovers of the Protestant constitution of their country—defenders and supporters of the national church, and respecters of its laws and ordinances."

Extract from the Twelfth Report of the Society in the Archdeaconry of Coventry.

"The Society for educating the Children of the Poor on the plan of the National School Society, has now existed in this Archdeaconry upwards of thirteen years, and it will not be expected that, in this their twelfth annual report, the Committee should be able to bring before the subscribers any new features in recommendation of the system which has been so undeviatingly followed. It will suffice to say, that each revolving year has convinced them more and more of the value of this important discovery, and that those who have neglected or despised the benefits to be derived from it, have shewn but little interest in the welfare of the rising generation. To some men, indeed, the education of the lower orders of people seems altogether to militate against their ultimate advantage, by raising them, as they say, above their sphere in life, and enabling them to tread too closely on the steps of those who have been born to higher stations: but let these

reasoners be asked, what *they themselves* would have been *without* education? Of what use would their rank and fortune have been to them? and if they *have* been overtaken, why have they not kept pace with the times, and by wider intellectual acquirements secured to themselves their proper balance in the scale of society? And, above all, let them be asked how they can reconcile it to the common dictates of humanity to refuse to the most degraded of the human race, the surest means, when coupled with religious instruction, of enlightening his mind, of improving him in the social virtues, and of making him a brighter emblem of his Maker's image.

"Most sincerely do your Committee congratulate the Society, that but little of this degrading principle prevails within the limits of their transactions. In Coventry and its neighbourhood, many splendid monuments exist of Christian and benevolent feeling—scarcely is there a parish without its school; many of ancient and permanent institution, an honour to the wisdom and foresight of our ancestors;—and many of more recent date, existing, perhaps, as some might say, on a light and fragile foundation, the mere support of *casual charity*; but existing, if your Committee may be allowed to be the interpreters, on a foundation not likely to be undermined, viz. on *Christian principles* and *British liberality*.

"It is the *poor man's* happiness in this life, and his immortality in the next, which are the only objects entertained by this Society; and he must be destitute indeed of every feeling honourable to human nature, who can stand by and risk the chance of one soul's perishing, when a trifling sacrifice of some of his own superfluities might save him from perdition: nay, he must be destitute of those heavenly virtues which the religion of Jesus has diffused throughout the world, and he must be devoid of that hope which softens the cares of life and sweetens all her pleasures—the hope, that when the kingdoms of this earth shall be known no more, and all its pageantry shall be passed away, we, amongst assembled angels and men, shall meet again in peace and love."

Extract from the 18th Report of Free-School, Gower's Walk, Whitechapel.

The managers of the National Free-school, Gower's Walk, Whitechapel, express their opinion that children should not be sent to their school till seven or eight years of age;—in that opinion we concur. Before that age they only obstruct the regular business of the school, without deriving much benefit themselves; for the engagements of the master prevent him paying sufficient attention to them. They, in fact, require the superintendence afforded in an Infant School. The managers also think that a child should not leave school till 14; here too we agree with them: we will give their reason in their own words.—They consider the foundation of every public school ought to be *religious*, and whatever learning may be given, or works of industry superadded, they all should be made subservient to inculcating the moral and religious principle. The managers feel a conviction that this is most effectually done in the two or three last years of attendance; and therefore they use every worldly device, as well as exhortation, to induce the parents to keep their children here till 14, when they must either go out as apprentices or servants.

We strongly recommend the following practical observations to the consideration of the conductors of National Schools.

The system of teaching is purely Madras. The works of industry, whether carried on by boys or girls, are found to be agreeable to the children, as volunteers are always on the alert to be employed; they like work better than reading, therefore they are never allowed to go to work unless the lesson has been well said.

One of the important instruments of discipline is the fund-book, where, as soon as a boy (or girl) realizes two pence, at the end of the month one penny is placed to his credit, and the other is given to him. With the skill of the children the rewards increase, and it frequently happens, that for the last year a boy will earn four shillings a month; two will be placed to his credit, and two he will take home; the accumulated amount is given

when he quits the school: a boy frequently takes from three to five pounds, and a girl from two to three. It is scarcely necessary to say, that the whole or any part of this fund may be forfeited by bad behaviour, and the children are not entitled to any if they quit the school before they are fourteen.

Another means of reward is by clothing. The scholars begin to receive some trifling article of clothing about the age of ten or eleven. The first year, perhaps shoes or stockings, or both; the next, a gown or jacket; the third or last, the boys receive a suit, and the girls, gowns and bonnets. To the foregoing are added, at the

annual examination, as prizes for proficiency and good conduct, bibles, prayer-books, and a few small silver medals.

As an inducement to those who had quitted the school to continue the plan of saving, which, in some degree had commenced with the fund-book, a provident bank was established in the year 1817. An annual meeting is held in the school-room the first Monday afternoon in June; many of the old scholars meet, and reciprocal congratulations prove the value of the education they have received. The deposits of the bank now amount to about 900*l*.

MEETING OF THE NATIONAL SCHOOL CHILDREN AT ST. PAUL'S

THIS meeting has been held as usual this year. We merely refer to it to notice the disgraceful scene which occurred and which annually occurs at the western door of the Church. Can no arrangements be made to prevent such unseemly scrambling, such tumultuous crowding? Besides the indecency of such confusion, considering the occasion and the sacredness of the place, we are sure the interests of the charity suffer much from this cause. Can it be expected that respectable females will willingly come, when they know that neither their persons nor their garments are safe from injury? Indeed, this solemnity is generally spoken of as being from its most imposing and interesting character, worthy of one attempt, but that the inconvenience experienced at the entrance of the Church prevents a second. As to ourselves we can say when we braved the storm a few years ago, that we were, by the violence of the stream behind, shot past the collectors with a force and rapidity which entirely pre-

vented either the right hand or the left performing its benevolent function. We, then, earnestly recommend the conductors of this festival to consider whether some means may not be devised so that the entrance of the persons at the west door may be arranged decently and in order. In the first place, the crowd is kept waiting at the gate of the church-yard in the midst of a populous thoroughfare, clean or dirty, wet or dry. When this is at length opened, there is a race or scramble to the door of the Church, which is closed. Why should they not be admitted at once into the church-yard? We are aware there is difficulty in regulating the admission into the Church. We propose that each person who is admitted before a certain hour should pay, *at least*, 3*s.*, or some such sum to the funds of the charity. After the hour named, that all should be admitted. By this the charity would gain much, and those who were very anxious to get good seats would willingly pay.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. HALIFAX DIOCESAN COMMITTEE.

A MEETING of *The Halifax Diocesan Committee* of this Society, was held on Wednesday, the 22d March, 1826, at the National School—The Hon. the Chief Justice in the Chair.

At the suggestion of the Chief

Justice, the Lord Bishop of the Diocese was requested to accept the office of President of this Committee; which office his Lordship accepted most readily, and expressed his thanks for the honour conferred.

The Lord Bishop then stated, that having had the honour of acting as Secretary of the Committee, from its formation in 1814 until the present time, it would naturally be expected that he should be prepared to give some account of its operations. This he was ready to do, as far as he was able; but must bespeak the indulgence of the Committee, if it should be imperfect; for his late absence from Halifax for nearly two years, placed him under many disadvantages.

His Lordship then made the following statements:—

“This Committee was the first branch of the Parent Society that was planted abroad, although at the present day they have numerous Committees in the four quarters of the world. This priority in its formation has been honoured by the notice of the Parent Society, and will be remembered here, it is hoped, only to excite us to increased exertion in promoting the benevolent objects of that venerable Board.

“It is matter of great satisfaction, that, while our work has prospered, by the blessing of God, much beyond our first expectations, we have been instrumental in supplying means of instruction and comfort to the members of our own communion in every portion of this widely extended diocese, without any collision with other persons. The quiet and inoffensive operations of the Committee have excited no jealousies nor ill-will among the various denominations of Christians with whom we are mingled; and many individuals among them have favoured our endeavours, and gladly become purchasers of our books.

“Our communications with the Parent Society have been continued; and from that benevolent body we have received at all times encouragement and assistance. When our funds have been depressed, they have aided us by large and liberal donations. When the rate of exchange created embarrassment, they gave up to us those portions of general contribution and collection in our churches which

belonged to them; and still supplied us with books, much under the prime cost to themselves. They have lately gone further, and given up for our own local purposes, the whole of the annual subscriptions of their members who reside among us,—so that for the future, all that we can collect in every way, is to be expended among ourselves, and solely for the benefit of our own diocese.

“It will gratify you to be informed, that whatever loss is sustained by the Society in consequence of this liberality, is made up to them by the munificence of their benefactors. Their objects are so commendable, and their management so judicious, that their funds are increasing continually; and thus they are enabled to extend more widely every year the benefits they confer. It will not be considered out of place to make mention here, of two recent acts of their bounty towards this diocese. They have granted 500*l.* to King's College, chiefly for the purpose of providing more amply for the religious instruction and vigilant superintendence of candidates for holy orders; and they have placed a further sum of 500*l.* at the disposal of your Bishop, to assist in promoting their special objects within his see.

“The several District Committees, which sprang from this Diocesan Committee, continue their operations, and, in some instances, to a very great extent. This is particularly the case at St. John's, in New Brunswick, whose members are numerous and full of zeal; and the benefit of their labours is increasing every day. Their supplies of books from the Parent Society are to a very large amount, and are widely circulated through the Province.

“The distribution of books within the last year has been very considerable; and it is encouraging to know, that, since the establishment of the Committee, they have distributed not less than 100,000 Bibles, Testaments, Prayer Books, and other books and tracts, besides upwards of 100 copies of the Family Bible, in 3 volumes; the whole expense of which has amounted nearly to 2000*l.*

LITERARY AND PHILOSOPHICAL REPORT.

LITERARY. — *Cambridge.* — At a congregation on May the 31st, a grace passed the Senate, for presenting, at the expense of the University, copies of all the books printed at the University Press, to the Library of Bishop's College, Calcutta. In addition to the books thus presented to the above-mentioned Institution, a collection is now making by the donations of benevolent individuals, who may have suitable books at their disposal. Messrs. Deightons and Stevenson are authorized to take charge of these until they can be forwarded to India.

The Duke of Buckingham, it is said, is reprinting at his own expense, the whole of the ancient Irish Chronicles, with Latin translations.

Lydgate's *Troy Book*, the beautiful manuscript poem on vellum, was purchased at Evans's, on the 26th of May, by Mr. Perkins, of the house of Barclay, Perkins, and Co. for ninety-five guineas. On the same day, the Shakspeariana, a collection of books and pamphlets relating to Shakspeare, was bought by a gentleman in Warwickshire, for sixty-two guineas. Charles Mathews, the comedian, bid sixty-one guineas. It would have been an invaluable addition to the treasures of Mathews. We hear that the Bishop of Salisbury disputes the authenticity of the lately published *Treatise upon Christian Doctrine*, attributed to Milton.

His Majesty, in consideration of the important services which the late M. Frederick Schiller rendered to German literature by his immortal works, has granted to his family an exclusive licence for the printing and publishing the same for twenty years.

ARTS. — The splendid collection of paintings at Carlton Palace, is, by direction of his Majesty, to be immediately sent to the British Institution for public exhibition during the summer season.

The Rondinini Faun, an antique statue, which attracted great attention whilst in the Egyptian Hall, Piccadilly, has been just sent to the National Collection at the British Museum.

The Colossal Lion to be erected as a monument on the field of Waterloo, is now finished: it is 13 feet high, and 17 feet long.

A deputation of Mineralogists and Architects has been sent to the Isle of Elba, in order to examine whether certain columns could not be employed in the repair of the church of St. Paul. The report which they have made is favourable, and it has been resolved to enter into negotiations for the purchase of them.

PHILOSOPHICAL. — A discovery has lately been made of the *chef d'œuvre* of the celebrated Tompion, which has been so long lost. It was made for "The Society for Philosophical Transactions," and is a year-going clock. It is a singular circumstance that a record exists, which states that Tompion was at work on this clock when the great plague broke out in London; and, on the day he finished it, he himself was attacked with the pestilence.—His friends removed him to the continent, where he died. On the dial there is this inscription—"Sir James Moore caused this movement to be made with great care, anno Domini 1676, by Thomas Tompion." — Tompion was paid 100 guineas, and the clock was removed to the Society's house, and there, in the confusion of the moment, it was placed in the lumber-room, where it lay, without a case, exactly a century and a half. One thing wonderful attends this discovery—all the steel pins, on being cleared from dust, were found to be as brilliant as ever.

Mr. Tully, of Islington, has constructed an Achromatic telescope, the largest and most perfect yet made in England. The object glass of the telescope is seven inches in diameter: the glass was manufactured at Neuchâtel, in Switzerland, and cost about 30*l.*; the grinding and adjusting of it by Mr. Tully are valued at 200*l.* viz. for the compound object glass alone. The length of the telescope is twelve feet, it is mounted in a temporary wooden case, and is supported on a frame, moved by pulleys and a screw; it is easily adjusted, and is

perfectly steady. The magnifying powers range from 200 to 780 times, but the greater excellence of the telescope consists more in the superior distinctness and brilliancy with which objects are seen through it, than in its magnifying power. With a power of 240 the light of Jupiter is almost more than the eye can bear, and his satellites appear as bright as Sirius, but with a clear and steady light; and all the belts and spots upon the face of the planet are most distinctly defined. With a power of near 400, Saturn appears large and well defined, and is one of the most beautiful objects that can well be conceived. The great advantage which this telescope possesses over reflecting telescopes of equal size is the greater degree of light, by which the most delicate objects in the heavens are rendered distinct and brilliant. England had the honour of discovering the principle of the Achromatic telescope, but our artists have ever had great difficulty in obtaining suitable glass for the purpose, and the Excise laws have hitherto prevented proper experiments being made at our glass-houses. An establishment has been recently formed in Surrey for the manufacture of glass for Achromatic telescopes, under the superintendence of men of science, and with permission to make experiments without the interference of the Excise.

The Brig *Medusa*, Captain Asplet, of Jersey, while on the passage from Laguayra to Liverpool, lost a portion of her spars and sails in a thunder storm, in lat. 33. 38., long. 58. 12. during which, the electric fluid destroyed the magnetic power of the compasses on board, two of which were on deck, and two in the cabin. An optician has examined the compasses, and finds they have entirely lost their attractive powers.

MECHANICAL.—Lieut. Molyneux Shuldham, R. N. has taken out a patent for a new method of working the sails of vessels, by which manual labour is reduced to its "minimum." This is effected by causing the masts to revolve on pivots, or for greater security on circular sweeps. The masts may be similar to ordinary ones, with standing rigging, but it is

preferred to construct them with three, four, or five poles, forming the outlines of a pyramid, their lower ends being secured to cross-trees, which become the base of the pyramidal mast, and their upper ends united at top to a block of wood, composing either a cap, to receive a top-mast, or a mast head, according to the nature of the rig: all the yards and sails are affixed within the pyramidal mast, and revolve with it.—By this arrangement, all the standing rigging, and almost the whole of the working gear of a square rigged vessel are dispensed with, and it is in the power of the man at the helm *alone*, without any aid whatever, to put the vessel about. In fore and aft rigged vessels the disagreeable and oftentimes dangerous expedient of jibbing the sail is dispensed with; as, for instance, in wearing a cutter, the bowsprit would be brought round over the stern, and the main boom would pass over the stem. The plan is well adapted to coasting and other weak-handed vessels navigating in intricate channels.

In a mill near Bath, for making broad-cloth, there are two machines lately erected, which, with water and steam, attended by two men and two girls, of about twelve years of age, spin 400 threads. On a calculation from the quantity produced, it is found that it would require 200 women to spin the like quantity in the same time with a wheel.

Geological.—A most excellent lode of antimony ore, has been lately discovered on the lands of Lord de Dunstanville, at Endellion, Cornwall. This scarce mineral has hitherto been found in that county principally on the contiguous land of Earl Fortescue.

GEOGRAPHICAL DISCOVERY.—Despatches have been received from Capt. Franklin, of the Arctic-land Expedition, dated at Winter-quarters, Fort Franklin, on the great Bear Lake, September 6th. During the summer, three expeditions, under Capt. Franklin, Lieut. Back, and Dr. Richardson, were made, preparatory to the great objects to be undertaken next year. The expedition under Capt. Franklin went to the mouth of Mackenzie river, which he found to discharge

itself into an open sea; there is one island near its mouth, called by Capt. Franklin Garry's Island. From the summit of this island the Captain saw the sea to the northward all clear of ice or islands; to the westward he saw the coast to a great distance, his view terminating at very lofty mountains, which he calculates were in the longitude of 139 deg. west.

The expedition would proceed early in the spring on its ulterior objects. The officers and men were all well and in high spirits, at the favourable circumstances which had hitherto attended their proceedings.

FRANCE.—The Royal Academy of Paris report, as the means of preventing accidents from the explosion of steam-engine boilers, that the boiler should be proved, by the hydraulic press, to sustain a pressure five times greater than the working of the steam-engine requires; that a safety-valve should be attached to the boiler, and loaded so as to open at a pressure just above that by which the boilers have been tried; the boiler to be surrounded by a wall 39½ inches thick, standing 39½ inches from the boiler, and that a metallic plug be inserted in the upper part of the boiler, formed of an alloy that will melt at a degree a little above the temperature at which the engine works.

M. Velpacau read a memoir to the Royal Academy of Medicine lately, tending to prove that if the pustules of the small-pox are cauterized within two days of their appearance, they die away entirely; and if this be done even later, the duration is abridged, and no traces of them are left.—The caustic he employs is a solution of nitrate of silver, in which he dips a probe, with which he pierces the centre of each pustule. M. Dumerel says that he has been long familiar with this practice, but instead of the solution, he employed the solid caustic itself.

AFRICA.—A letter has been received in town from Major Laing, who is crossing with the caravan from Tripoli through the Great Desert, on his route to Timbuctoo; it is dated Oct. 12th, from Gadamis, lat. 30, 17. N. long. 9. 16. E.; he passes through his consulate, at Misonc, and expects to

reach Timbuctoo on the 12th of December, then to descend the Niger, which is supposed to run into the sea in the Bight of Benin. His Majesty's ship *Brazen* awaits him there, to take him to Sierra Leone or England. He may be expected here in June. The following letter, although not of recent date, contains in a very few lines the substance of Mr. Campbell's discoveries, in his last journey beyond the British frontier, in Southern Africa:—"Mr. Campbell and I have had a long route up the country; about 300 miles north-east of Lattakoo, we passed two tribes, and arrived among a people called Marootses, about 16,000 strong, living upon a high mountain, having stone walls round their houses and for their cattle; melt their own iron and copper from the ore. The rivers run easterly from this place; most of the people are inoculated for the small-pox, an art they got from a people on the north-west; their language is the same as that at Lattakoo. I am of a decided opinion that poor Dr. Cowen and party were not murdered by the Wanketyen; but, if murdered, they must have been murdered nearer Mozambique: the natives insist that they are still alive."

AMERICA.—The sanguine hopes of the projectors of the pearl fishery have, it is said, suffered some disappointment in the Bay of Panama, where the largest and finest pearls are known to be produced. Their first attempts in that sea, from the beginning to the middle of February, had been frustrated by the peculiar nature of the bottom, which proved most unfavourable to the operations of the bell. The ground to which they were directed by their pilots and the native divers, was invariably found to be uneven and rocky, affording no safe resting-place for the machine, which, in spite of its enormous weight, was further endangered by the violence of the under currents. The pearl-oysters were never found in masses or beds, according to previous expectation, but singly, and in small clusters, attached to the crevices of rocks, and thus sheltered from the force of the under currents. The Colombia was left engaged in further investigations, and the only chance of success on that side

seemed to depend upon the discovery of extensive oyster-beds, similar to those on the coast of Ceylon and the Persian Gulf.

A new gold mine has been discovered in the western part of Carolina, three miles above the place where the channel, in which the River Gatkin flows, becomes extremely nar-

row. The metallic deposit appears to be very abundant; and a company under the direction of European miners, is already established for working it on a larger scale. An experienced and able engineer has reported, that the mines of Carolina are the richest yet known in either hemisphere.

POLITICAL RETROSPECT.

CORN LAWS.

Abstract of Mr. Jacob's Report.

THE instructions given to Mr. Jacob were, that he should proceed through Poland and the maritime provinces of Prussia, examining what quantity of corn was annually exported from those countries by means of the Vistula; as also the state of agriculture and of the landed interests in general in the neighbouring districts; and to discover what influence the decline in the price of corn has had on the rates of labour in manufactures in those countries.

Accordingly, he passed through the Netherlands and Prussia to Dantzic, and, travelling through Poland, returned home by Galicia and Austria. Throughout all these countries he found the agricultural districts in very great distress, owing to the reduced price of corn, which has been gradually declining for some years. Although not included in his journey, Mr. Jacob has taken a slight survey of the corn trade in Brunswick and Hamburg; but his chief instructions being directed towards the state of those countries from which corn might be exported into England, he has given a more particular view of the three maritime provinces of East and West Prussia and Pomerania.

Previous to the year 1807, the peasantry were attached to the soil, and received a portion of its produce in return for the services rendered to their lord in its cultivation; but in the succeeding four years, by a series of new laws, the peasants have mostly become small freeholders, dividing, with the original proprietors, the land they formerly cultivated for him: but this alteration does not yet appear to have been so serviceable in the encouragement of agriculture as might have been expected; probably because it requires a longer period of time to break through the indolent habits formed by those not accustomed to expect benefit from their labour. The country is entirely divided between the nobility and the peasants, there being very few indeed who can hire land and farm it to such advantage as to be enabled to pay rent to the proprietor. Owing to the expense of raising wheat, and the difficulty of finding a ready sale, the cultivation of rye, which is the grain used for home consumption, is greatly increasing. In East and West Prussia corn is more cultivated than in Pomerania, as, from the quantity of Merino sheep bred in those districts, the proprietors are better supplied with manure. Potatoes are also much cultivated in those provinces for the sake of a spiritous liquor

that is distilled from them; after undergoing which process, they are found to be a nourishing food for cattle. The taxes are computed at about ten shillings a head, and fall with peculiar weight on the landholder, greatly contributing to the depression of agriculture, and keeping the person, whose farm is barely sufficient to supply the wants of his family, in extreme poverty. In order to ameliorate the distress experienced by the growers of corn, the assembly have petitioned the king to admit British goods, that our government might be induced to make some alteration in the Corn Laws. In reply, his Majesty expresses his hope, that, to improve the intercourse between the two nations, a change will take place in the English Corn Laws.

Upon the closest observations and inquiries that Mr. Jacob could make to discover the actual cost of wheat to the Prussian growers, he found that, in the year 1824, when the crops were good, and the corn was sold on the spot, the average price was three shillings a bushel, by which a loss of 20 per cent. was incurred; without making any allowance for rent, when that and the expenses of exportation are added, it could not have been delivered in London under 43s. per quarter.

The maritime provinces of Prussia have never been manufacturing districts. From an expectation that the low price of provisions would produce a corresponding low rate of labour, government has lately made some fruitless attempts to establish in them woollen and cotton manufactories. In ship-building, the wages have fallen to such an extent, that some English houses have contracted for building Prus-

sian vessels, to be employed in distant voyages, though the effect of the low prices is felt rather in providing food for the crew, than in the cost of constructing the ships.

In Poland, the agricultural distress appears to be gradually decreasing. The wheat which is exported from this country is conveyed down the Vistula in large, rough-made barges, which are broken up and sold for the materials, on arriving at Dantzic. The corn is then deposited in large warehouses, in different divisions, according to its quality; and there are very commodious arrangements for lading ships. These warehouses are now scarcely half full, and, from the depression of the corn trade, the deposits are not expected to increase. In the warehouses along the banks of the river, the stock of corn is likewise very small, many of them remaining entirely empty.

The condition of the peasantry in Poland is superior to that of the same class in Prussia. By a law passed in 1791, they were declared free; though holding their land by duty service, in divisions of from 20 to 50 acres each, they are free to change their landlord whenever they think fit. They have not yet, however, derived any advantage from this freedom, having, in many cases, contracted such deep debts with the proprietors, as to be unable to leave his lands; and habit having rendered them unwilling to quit his service, as long as he is capable of maintaining them.

The stock of cattle in Poland is extremely small; on one of the best managed estates in the country there being only one cow or ox to 26 acres of land. It is a country extremely well adapted

for breeding sheep, but the landholders in general appear ignorant of the advantages to be derived from that species of husbandry.

Observations on the above.—The soil in many parts of these countries is richer than in our own; but the want of stock and capital to give full effect to their native fertility, removes all expectation of their speedily raising such supplies as might produce any considerable influence on our market. Before that period arrives, very great improvement in their domestic circumstances must take place, but this will be accompanied with an increased consumption of their own produce. If more will then be raised, more will be required, and the surplus alone will remain for exportation: this may be so considerable as to furnish large stores for other countries; but when the expences of inland carriage, warehousing, freight and other charges are added to it, the British market will probably be not much affected by it.

In the Prussian and Hanoverian states the soil is not equally productive as in Poland. Large tracts consist of deep, barren sands, unfit for cultivation. The ignorance which reigns amongst the tenants of the soil in all these countries must retard improvement, even if the capital requisite for it was already accumulated, which it is not. Our agriculturists have nothing to fear from this quarter. It is obvious these considerations do not apply to the Trans-Atlantic provinces. Not only the fertility of the soil, but the security both of person and property,—the large capital,—the skill and energy with which it is employed,—and the perseverance and enterprize which distinguish the inhabitants of those countries, render it highly probable that such

supplies may be poured in from them as may affect our own cultivators. It will exercise the wisdom of our government to anticipate and prevent any such consequences, by a tax, or such other method as shall appear best suited to the purpose.

PARLIAMENT.—The proclamation for the dissolution of parliament appeared in the Gazette of June the 3d. In the following week the writs were issued for the election of a new one, which commenced immediately with all the bustle and activity commonly displayed on such occasion. An unusual number of contests may be considered as a peculiar feature of the present general election, which is just now at the most interesting period of its short existence. The opinion of the people which is usually shewn with more truth and freedom than at any other time, is now pretty strongly expressed on the grand question of Catholic Emancipation. The feeling which at present pervades the nation is decidedly against it, and many members of the late parliament will owe their exclusion from the new one, to their having voted in favour of the bill for that purpose. In times of such recent distress, any thing that may be supposed to effect the price of provisions, will be sure to undergo a severe scrutiny: many individuals will therefore be chosen or rejected, accordingly as they may be expected to give their voices in support of, or in opposition to, the existing corn laws. These two subjects are unquestionably the causes why so many new members are chosen for the ensuing Parliament; there being, though the election is not above half completed, a larger proportion of the new candidates already re-

turned than we remember to have observed at any former period.

We have remarked with great satisfaction the spirit of cheerfulness and good humour that has been visible in by far the greater number of contests: some instances to the contrary we are, indeed, obliged to admit; but the rarity of these exceptions brings them more forcibly to our observation. In Preston and Carlisle, the magistrates have been obliged to call in the aid of the military. In the latter town the soldiers were directed to fire over the heads of the people, but some lives have been lost, owing, we understand, to the irregularity of the ground over which the mob retreated.

The University of Cambridge has been severely contested; and we are sorry to observe, that the friends of Protestant ascendancy by too great a division of interests, have so weakened their cause, that the only candidate who is an advocate for the Catholics, has been returned. We have a right to expect from our Universities, a double degree of watchfulness against any encroachments which may tend to the subversion of our Church Establishment. By the University of Oxford, two of her most staunch and able supporters are returned, and we should have rejoiced to have seen both our Cambridge members in the same ranks. Mr. Goulburn would certainly have acted more for the advantage of his country had he accepted the invitation given him to represent the city of Dublin; and it must have been more honourable to himself to have been chosen as the representative of the capital of the sister kingdom than to have been refused even by the University of Cambridge.

MANUFACTURING DISTRICTS.—

We are happy to notice symptoms of a revival in our manufactures. At Greenock and Paisley the masters are beginning to employ their workmen again; and some who had it in contemplation to dismiss their labourers, are retaining them. The great sums of money which the election brings into circulation will be another means of ameliorating the distressed condition of trade; and the open houses which are invariable attendants on exertions of this kind will prove a great temporary relief to some portion of the distressed and starving population.

RUSSIA. — The Porte has acceded to the demands of the Russian government; and in proof of its sincerity, has given orders for the evacuation of Moldavia and Wallachia, and the release of the Servian deputies. The intelligence was received with great joy by the Emperor, who seems to adhere closely to the crooked policy of his grandmother. In consequence of the death of the Empress, mother to the Emperor Nicholas, the imperial coronation is postponed until August.

INDIA. — Despatches bearing the date of the 29th January, announce the fall of Bhurtpore, before the British army under Lord Combermere. No considerable loss was sustained by our troops, who behaved with their accustomed bravery. We are sorry to announce that the last advices report the recommencement of hostilities with the Burmese. Their government having refused to comply with the stipulations made in the treaty, Sir Archibald Campbell attacked the strong post of Melloun and carried it with trifling loss. A quantity of military stores and some treasure, have fallen into the hands of the victors.

UNIVERSITY AND CLERICAL INTELLIGENCE.

OXFORD.

May 27.

The Prizes for the year 1826, have been awarded to the following gentlemen:—

CHANCELLOR'S PRIZES.

Latin Verse.—"Montes Pyrenæi."—
F. H. Leighton, Demy of Mag. College.

English Essay.—"Is a rude or a refined age most favourable to the production of Works of Fiction?" G. Maberly, B. A. of Balliol College.

SIR ROGER NEWDIGATE'S PRIZE.

English Verse.—"Trajan's Pillar."—
W. Walter Tireman, Commoner of Wadham College.

DR. ELLERTON'S THEOLOGICAL PRIZE.

English Essay.—"The operation of human causes only will not sufficiently account for the propagation of Christianity."—
Rev. T. W. Carr, B. A. of Brasenose Coll.

Degrees conferred May 25.

The Rev. Cornelius Heathcote Reaston Rodes, M. A. of St. John's Coll. Cambridge, and of Barbro' Hall, Derbyshire.

The Rev. Philip Thornton, M. A. of Clare Hall, Cambridge, and Rector of Brockhall, Northamptonshire.

ad eundem.

BACHELOR IN CIVIL LAW.

Williams, Rev. David, Fellow of New Coll.

MASTERS OF ARTS.

Besley, Rev. John, Fellow of Balliol Coll.

Caldecot, W. Marriot, Oriel College.

Clayton, Rev. Richard, University College.

Flood, Christopher Samuel, Wadham Coll.

Hewlett, Rev. Joseph, Worcester College.

Michell, Rev. Henry W. Robinson, Scholar of Trinity College.

Stowell, Rev. Hugh, St. Edmund Hall.

BACHELORS OF ARTS.

Edmeades, W. Henry, Merton College.

Holdich, Thomas Peach, Balliol College.

Kay, Rich. Smith, Corpus Christi College, Grand Compounder.

Kilvert, Robert, Oriel College.

Lushington, Charles, Student of Christ Ch.

Ness, Edward, St. Mary Hall.

Pitman, Thomas, Wadham College, Grand Compounder.

Powys, Thomas Arthur, Fellow of St. John's College.

Rawlins, Richard, Magdalen Hall.

Rees, Rice, Scholar of Jesus College.

Salmond, James, Oriel College.

Scobell, John Usticke, Balliol College, Grand Compounder.

Shaw, Robert, Christ Church.

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Stewart, Charles Desborough, Univer. Coll.

Thomson, James, University College.

Wickham, W. Provis Trelawney, Bal. Coll.

Williams, Isaac, Scholar of Trinity College.

Whitelock, Richard, Lord Crewe's Exhibitioner of Lincoln College.

The Vice Chancellor has issued the following notices respecting the academical prizes:—

Theological Prize, instituted June 2, 1825.—"What was the object of the Reformers in maintaining the following proposition, and by what arguments did they establish it?"

"Holy Scripture is the only sure foundation of any Article of Faith."

The above subject, for an English Essay, is proposed to the Members of the University on the following conditions, viz.

1. The candidate must have passed his examination for the degree of B. A. or B. C. L.

2. He must not, on the 5th of June, have exceeded his Twenty-eighth Term.

3. He must have commenced his sixteenth Term eight weeks previous to the day appointed for sending in his Essay to the Registrar of the University.

In every case the Terms are to be computed from the matriculation inclusively.

The Essays are to be sent under a sealed cover to the Registrar of the University, on or before the Wednesday in Easter week next ensuing.

Much advantage to the candidates being supposed likely to result from an earlier announcement of the subjects for the Chancellor's and Sir Roger Newdigate's Prizes; the following subjects are for the Chancellor's Prizes, for the ensuing year, viz.

For Latin Verses.—"Mexicum."

For an English Essay.—"The influence of the Crusades upon the Arts and Literature of Europe."

For a Latin Essay.—"Lex apud Romanos agraria."

The first of the above subjects is intended for those Gentlemen who have not exceeded four years from the time of their matriculation; and the other two for such as have exceeded four, and not completed seven years.

Sir Roger Newdigate's Prize—for the best composition in English Verse, not limited to fifty lines, by any Under-graduate who has not exceeded four years from the time of his matriculation.—"Pompeii."

In every case the time is computed by calendar and not academical years.

The Exercises are all to be sent under a sealed cover to the Registrar of the University on or before the first day of May next. *None will be received after that time.* The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name sealed up under another cover, with the motto inscribed upon it. No person, who has already obtained a Prize, will be deemed entitled to a second Prize of the same description.

June 2.

The names of those candidates, who at the close of the public Examinations in Easter Term, were admitted by the Public Examiners into the three Classes of *Literæ Humaniores* and *Disciplinæ Mathematicæ et Physicæ* respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

In the First Class of Literæ Humaniores.

Blake, William John, Christ Church.
Durnford, Richard, Magdalen College.
Hatton, John James, St. Edmund Hall.
Newman, Francis William, Worcester Coll.
Wrangham, Digby Cayley, Brasenose Coll.

In the Second Class of Literæ Humaniores.

Allfrey, William, Exeter College.
Browne, Alfred, Christ Church.
Faber, Francis Atkinson, University Coll.
Girdlestone, Edward, Balliol College.
Gresswell, Francis Hague, Brasenose Coll.
Hansell, Peter, University College.
Harding Thos. Worcester Coll.
Hoole, John, Wadham College.
Johnston, Downes William, St. John's Coll.
Medley, John, Wadham College.
Orger, William, St. Edmund Hall.
Sewell, Richard, Magdalen College.
Surtees, Stevenson Villiers, University Coll.

In the Third Class of Literæ Humaniores.

Appleton, Robert, Pembroke College.
Brown, Thomas, Magdalen Hall.
Buckby, Edmund Hesilrige, Balliol Coll.
Cole, John Griffith, Exeter College.
Downes, William James, Worcester Coll.
Forster, Francis, Wadham College.
Hadley, William Samler, Queen's College.
Harper, Henry John Chitty, Queen's Coll.
Harrison, William Dann, Worcester Coll.
Hill, Thomas Barton, Wadham College.
Innes, George, Trinity College.
Jerram, James, Wadham College.
Kilvert, Robert, Oriel College.
Lancaster, Thomas Burne, Merton Coll.
Legh, George Cornwall, Christ Church.
Lushington, Charles, Christ Church.
Morrell, Robert Price, Balliol College.
Pitcher, John Earle, Oriel College.
Rees, Rice, Jesus College.

Rice, Francis William, Christ Church.
Warde, George Ambrose, Brasenose Coll.
Watson, John, Worcester College.
Wheeler, Thomas Littleton, Worcester Coll.
William Mills,
John Wilson,
Charles Thomas Longley,
Philip Wynter,
Joseph Dornford,
Charles Girdlestone,

} Examiners.

In the 1st Class of Discip. Mathematicæ et Phys.

Blake, William John, Christ Church.
Buckby, Edmund Hesilrige, Balliol Coll.
Newman, Francis William, Worcester Coll.
Woodhouse, Francis Valentine, Exeter Coll.
Wrangham, Digby Cayley, Brasenose Coll.

In the 2d Class of Discip. Mathematicæ et Phys.

Faber, Charles Waring, University College.
Faber, William Raikes, University College.

In the 3d Class of Discip. Mathematicæ et Phys.

Kilvert, Robert, Oriel College.
Orger, William, St. Edmund Hall.
George Leigh Cooke,
William Kay,
Robert Walker,

} Examiners.

The number of candidates who form the Fourth Class, but whose names are not published, amounts to 112.

Thursday last the following Degrees were conferred:—

DOCTOR IN DIVINITY.

Hillcoat, Rev. Henry Brougham William, Queen's College.

BACHELOR IN DIVINITY.

Vaux, Rev. William, late Fellow of Balliol College, Chaplain to his Grace the Archbishop of Canterbury.

MASTERS OF ARTS.

Gibbons, J. Balliol Coll. Grand Compounder.
Goode, Rev. Alexander, Pembroke Coll. Grand Compounder.
Mayo, Rev. Richard, St. John's College.
Meredith, Rev. Richard, St. Edmund Hall.
Methuen, Rev. John Andrew, Christ Church, Grand Compounder.
Nurse, Rev. James, Worcester College.
Owens, John, Worcester College.
Palmer, Rev. Henry, Christ Church.
Pole, Rev. Richard, Balliol College.
Portman, Edward Berkeley, Christ Church, Grand Compounder.
Tritton, William, Corpus Christi College.
Trollope, Rev. John, Wadham College.
Watson, Charles Wager, Christ Church.

BACHELORS OF ARTS.

Ashby, Edward Quenby, Christ Church.
Bird, Charles, Jesus College.
Charleton, John Knyaston, Queen's Coll.
Getley, Matthew, Lincoln College.
Hansell, Peter, Scholar of University Coll.

Harrison, William Dann, Scholar of Worcester College.
 Jackson, G. E. W. University College.
 Knyaston, John, Christ Church.
 Lancaster, Thomas Burne, Postmaster of Merton.
 Leman, Thomas Orgill, Worcester College.
 Missing, John, Magdalen Hall.
 Pitcher, John E. Oriol College.
 Ramsden, Thomas, St. John's College.
 Somerset, Villars Plantagenet Henry, Christ Church.
 Sewell, Richard Clarke, Demy of Magdalen.
 Taylor, Charles, Scholar of Brasenose Coll.
 Townsend, Richard, St. Mary Hall.
 Warde, George Ambrose, Brasenose Coll.
 Watson, John, Worcester College.
 Wilkins, William, St. Edmund Hall.
 Woodhouse, Francis Valentine, Exeter Coll.
 Woodhouse, Edward, Pembroke College.
 Wrangham, Digby Cayley, Brasenose Coll.

On the 7th instant, the Annual Commemoration of the Founders and Benefactors of the University took place in the Theatre, when the Creweian Oration was spoken by the Rev. William Crowe, B. C. L. and Public Orator of the University; after which, the Honorary Degree of Doctor in Civil Law was conferred on Sir Robert Harry Inglis, Bart. M. A. of Christ Church; and the Honorary Degree of Master of Arts upon John Levett, Esq. Gentleman Commoner of Trinity College; the former presented by the Deputy Regius Professor of Civil Law; the latter by the Rev. William Spencer Phillips, M. A. Fellow and Tutor of Trinity College. The Prize Compositions were then recited by the successful Candidates.

On Thursday, June 8, the following Degrees were conferred.

MASTERS OF ARTS.

Belcher, Rev. George P. Worcester College.
 Hall, William Samuel, St. Mary Hall.
 Harrington, Rev. James M. Exeter College.
 Morgan, Rev. James, Trinity College.
 Mylne, James William, Balliol College.
 Raynor, Rev. John, Trinity College.
 Shirley, Rev. James, Trinity College.
 Westcar, Henry, Exeter College, Grand Compounder.

BACHELORS OF ARTS.

Douglas, Stair, Balliol College.
 Froude, Robert Hurrell, Oriol College.
 Payne, Charles W. M. University College.
 Veale, Westcott Harris, Magdalen Hall.
 Wilson, Henry Currer, Lincoln College

On Wednesday, the 14th instant, the Right Hon. Robert Peel, D. C. L. of Christ Church, and Thomas Grimstone Bucknall Estcourt, Esq. M. A. of Corpus Christi

College, were unanimously elected Bursesses for the University of Oxford, in the ensuing Parliament.

On the same day, Mr. James Sayer Ogle was admitted Scholar of New College.

On Thursday, the 15th, the following Degrees were conferred.

BACHELOR AND DOCTOR IN DIVINITY BY DECREE OF CONVOCATION.

Hawtayne, The Rev. John M. A. of Exeter College, Archdeacon of Bombay.

DOCTOR IN CIVIL LAW.

Chapman, John, Christ Church.

BACHELOR IN CIVIL LAW.

Marsh, William Elliot, Fellow of St. John's College.

MASTERS OF ARTS.

Abrahall, Rev. John Charles James Hoskyns, Scholar of Wadham College.
 Cleave, Rev. Thomas, Oriol College.
 Hume, Rev. C. J. Fellow of Wadham Coll.
 Martin, Richard, Fellow of Exeter College.
 Shute, Henry, Oriol College.

BACHELORS OF ARTS.

Dyke, Henry Thomas, Oriol College.
 Gardiner, William, Exeter College.
 Giffard, Jervis Trigge, Fellow of New Coll.
 Jones, William, Christ Church.
 Nares, Edward Robert, Merton College.
 Stephens, Henry D. Fellow of New College.

June 19.

The nomination of the Rev. Robert Bateman Paul, M. A. and Fellow of Exeter College, to be one of the Public Examiners in *Literis Humanioribus*, was universally approved in Convocation.

On the 22d, the following Degrees were conferred.

BACHELOR IN DIVINITY.

Lewis, Rev. David, M. A. of Magdalen Hall, in this University, and of Twickenham, Middlesex, and Chaplain to the Most Noble the Marquis of Queensberry.

MASTERS OF ARTS.

Buck, Rev. Charles, St. Edmund Hall.
 Cartwright, Rev. William H. Trinity Coll.

BACHELOR OF ARTS.

Godfrey, John, Brasenose College.

On the 23d, the following Degrees were conferred.

DOCTOR IN DIVINITY.

The Rev. David Lewis, B. D. of Magdalen Hall, in this University, and of Twickenham, Middlesex, and Chaplain to the Most Noble the Marquis of Queensberry.

Mr. Henry Vaughan has been elected a Scholar of Worcester College, on the Foundation of Mrs. Eaton; and Mr. J. Evans has been nominated a Scholar of the same Society, on the Foundation of Dr. Tinney.

June 22.

Mr. Thomas Pearson was elected an Exhibitioner on Mr. Michel's Foundation in Queen's College.

CAMBRIDGE.

June 9.

At a Congregation held on Wednesday last, the following degrees were conferred:

HONORARY MASTERS OF ARTS.

Booth, Sir Rt. G. Bart. Queen's (Comp.)
St. John, Hon. Charles R. Christ Coll.
Powis, Hon. Horatio J. St. John's Coll.

MASTER OF ARTS.

Hicks, Rev. Wm. Magdalen Coll.

BACHELORS IN PHYSIC.

Burton, Henry, Queen's Coll.
Ramsay, George, Trinity Coll.

BACHELORS OF ARTS.

Burges, Henry, Trinity Coll.
Tayler, Charles, Downing Coll.
Holland, George Thomas, Christ Coll.

We are requested to state, that in addition to the books presented by this University to the library of Bishop's College, Calcutta, a collection is now making from the donations of benevolent individuals, friendly to the above-named institution; those who may have suitable books at their disposal, are informed that Messrs. Deightons and Stevenson are authorized to take charge of the same until they are forwarded to India.

Degrees conferred June 10.

BACHELOR IN DIVINITY.

Thirlwall, Rev. T. W. St. John's Coll.

BACHELOR IN CIVIL LAW.

Alder, Rev. Gilbert, Scholar of Trinity Hall.

BACHELOR IN PHYSIC.

Gibbs, Heneage, Downing Coll.

BACHELOR OF ARTS.

Collingridge, Samuel, Trinity Coll.

At the statutable Congregation on the 11th inst. the following gentlemen were admitted:

BACHELORS IN DIVINITY.

Blunt, Rev. T. J., Fellow of St. John's Coll.
Middleton, Rev. Stephen, Queen's Coll.
Salway, Rev. Thomas, Fellow of St. John's College, and Vicar of Oswestry.

Sharpe, Rev. John, Sidney College, Vicar of Doncaster, and Domestic Chaplain to the Earl of Clanwilliam (Compounder.)
Weller, Rev. J., Fellow of Emmanuel Coll.
Williams, Rev. Daniel, Clare Hall.

The Chancellor's Gold Medal for the best English Poem by a resident Undergraduate, is adjudged to Joseph Sumner Brockhurst, of St. John's College—*Venice*.

BACHELORS IN PHYSIC.

Corrie, John Read, Caius Coll.
Heberdeen, Henry, Downing Coll.

BACHELORS OF ARTS.

Dawes, Edwin, Trinity Coll.
Leighton, Francis, Trinity Coll.
Maltby, William, Emmanuel Coll.

Trinity College Examination.—The following is an alphabetical list of the first class of Senior Sophs, Junior Sophs, and Freshmen.

SENIOR SOPHS.

Cankrein.	De Morgan.	Turner.
Cleasby.		

JUNIOR SOPHS.

Barnes.	Lestourgeon.	Perry.
Borlasse.	Marshman.	Povah.
Fawcett.	Pelle.	Willis.
Fitzherbert.		

FRESHMEN.

Barber.	Marindin.	Sweeting.
Butler.	Martineau.	Turnley.
Carey.	O'Brien.	Valentine.
Chatfield.	Phillips.	Walker.
Hawtreys.	Prittie.	White.
Hoare.	Soames.	Withers.
Kerr.		

June 16.

The poll for the election of Representatives in Parliament for this University closed on this day, when the numbers were as follows:

The Attorney-General	771
Lord Palmerston	631
Mr. Banks	507
Mr. Goulburn	437

The Right Hon. Sir J. Singleton Copley, Knt. and the Right Hon. Viscount Palmerston, were then declared duly elected to serve for this University in Parliament.

The following Gentlemen were on the 11th appointed Barnaby Lecturers for the year ensuing:

Mathematical—Rev. J. Hind, M. A. Sidney College.

Philosophical—Rev. W. H. Walker, M. A. Queen's College.

Rhetorical—Rev. C. W. Burrell, M. A. Catharine Hall.

Logical—Rev. G. E. Corrie, M. A. Catharine Hall.

ORDINATIONS,

In the Months of May and June, in the Dioceses of Bristol, Bath and Wells, Ely, Gloucester, Norwich, Oxford, and Peterborough.

Alvis, T. S. B. A. Christ Coll. Camb.	D. ..	Norwich, 18 June
Appleton, R. B. A.	..	Oxford, 21 May
Arnold, Charles, B. A. Fellow of Caius Coll. Camb.	P. ..	Norwich, 18 June
Arthy, John, B. A. Jesus Coll. Camb.	P. ..	—
Averst, W. B. A. St. John's Coll. Camb.	D. ..	—
Ayre, John, B. A. Caius Coll. Camb.	P. ..	—
Badeley, Jos. C. B. A. Corpus Christi Coll. Camb.	D. ..	—
Belfour, H. J. Literate	..	Oxford, 21 May
Benyon, E. R. B. A. St. John's Coll. Camb.	D. ..	Norwich, 18 June
Berney, R. B. A. Magdalen Coll. Oxford	D. ..	Oxford, 21 May
Biddulph, T. M. A. Corpus Christi Coll. Oxford	D. ..	—
Birch, Charles, M. A. Catharine Hall, Camb.	P. ..	Norwich, 18 June
Blandy, J. F. M. A. St. John's Coll. Oxford	P. ..	Oxford, 21 May
Bloxam, A. B. A. Wadham Coll. Oxford	D. ..	—
Blunt, W. B. A. King's Coll. Camb.	P. ..	Ely, 21 May
Bond, E. S. M. A. Queen's Coll. Oxford	D. ..	—
Bourne, R. B. M. A. Christ Church, Oxford	D. ..	Oxford, 21 May
Braham, W. S. H. B. A. Lincoln Coll. Oxford	D. ..	—
Buck, J. P. B. A. Caius Coll. Camb.	D. ..	Norwich, 18 June
Butcher, M. G. B. A. Brasenose Coll. Oxford	D. ..	—
Carr, T. W. B. A. Brasenose Coll. Oxford	P. ..	Peterboro', 21 May
Cheveny, Walter, B. A. Jesus Coll. Camb.	D. ..	Norwich, 18 June
Chinn, H. B. B. A. Brasenose Coll. Oxford	P. ..	Lichfield,
Cobb, J. F. B. A. St. Peter's Coll. Camb.	P. ..	Peterboro', 21 May
Coddington, H. M. A. Trinity Coll. Camb.	P. ..	Bristol, 14 May
Colborne, John, B. A. Wadham Coll. Oxford	D. ..	Gloucester, 18 June
Colls, T. C. B. A. Christ Coll. Camb.	P. ..	Norwich, 18 June
Cooke, J. M. A. Emmanuel Coll. Camb.	P. ..	Bristol, 14 May
Corrie, H. M. D. St. Andrew's	P. ..	Norwich, 18 June
Cox, R. A. B. A. Merton Coll. Oxford	D. ..	Bath & Wells, 16 June
Crick, H. W. B. A. Jesus Coll. Camb.	D. ..	Norwich, 18 June
Currie, J. B. A. University Coll. Oxford	D. ..	—
Daniel, R. B. A. Clare Hall, Camb.	P. ..	—
Darby, M. B. B. A. St. John's Coll. Camb.	D. ..	—
Davidson, T. B. A. Queen's Coll. Camb.	P. ..	—
Davies, E. A. B. A. Clare Hall, Camb.	P. ..	Oxford, 21 May
Davys, M. R. Literate	D. ..	Bristol, 14 May
Deakin, J. O. B. A. Downing Coll. Camb.	P. ..	Norwich, 18 June
Dickens, J. C. O. H. B. A. Jesus Coll. Camb.	D. ..	—
Dodd, H. A. M. A. Queen's Coll. Oxford	P. ..	Oxford, 21 May
Dymock, W. G. B. A. Exeter Coll. Oxford	D. ..	Bath & Wells, 16 June
England, W. H. B. A. Pembroke Coll. Oxford	D. ..	—
Evans, W. B. A. Trinity Coll. Oxford	P. ..	Ely, 21 May
Field, E. M. A. Queen's Coll. Oxford	D. ..	Oxford, 21 May
Fitness, H. B. A. Queen's Coll. Camb.	P. ..	Norwich, 18 June
Fletcher, W. B. A. St. John's Coll. Camb.	P. ..	—
Franklyn, T. W. B. A. St. John's Coll. Camb.	P. ..	Gloucester, 18 June
Frost, W. B. A. Clare Hall, Camb.	P. ..	Norwich, 18 June
Fulford, F. Fellow of Exeter Coll. Camb.	D. ..	—
Gedge, Sydney, B. A. Fellow of Catharine Hall, Camb.	D. ..	—
Gibson, J. B. A. Catharine Hall, Camb.	P. ..	—
Gleadall, J. W. M. A. Catharine Hall, Camb.	D. ..	Ely, 21 May
Gresley, W. M. A. Christ Church, Oxford	P. ..	Oxford, 21 May
Greswell, E. M. A. Corpus Christi Coll. Oxford	P. ..	—
Hare, J. C. M. A. Trinity Coll. Camb.	P. ..	Ely, 21 May
Harrison, J. B. B. A. Christ Church, Oxford	D. ..	Oxford, 21 May
Harvey, T. B. A. Christ Coll. Camb.	P. ..	Norwich, 18 June
Hawthorne, R. B. A. St. Peter's Coll. Camb.	D. ..	—
Hazel, William, B. A. Christ Church, Oxford	D. ..	Oxford, 21 May
Hewitt, Richard, B. A. Queen's Coll. Oxford	D. ..	Norwich, 18 June
Hickes, H. W. B. A. Pembroke Coll. Oxford	D. ..	Gloucester, 18 June

Hill, Edward, B. A. Christ Coll. Camb.	P. ..	Norwich, 18 June
Hodgson, H. B. A. Magdalen Coll. Oxford	P. ..	Gloucester, 18 June
Hone, J. F. B. A. University Coll. Oxford	P. ..	Gloucester, 18 June
Hooke, J. B. A. Jesus Coll. Camb.	P. ..	Peterboro', 21 May
Horn, J. B. A. Edmund Hall, Oxford	D. ..	Peterboro', 21 May
Horspond, J. B. A. Queen's Coll. Oxford	P. ..	Ely, 14 May
Hutchinson, C. G. M. A. Christ Church, Oxford	D. ..	Oxford, 21 May
Image, J. B. A. Caius Coll. Camb.	P. ..	Norwich, 18 June
Jones, D. L. B. A. Jesus Coll. Oxford	D. ..	Ely, 14 May
Jones, E. B. A. Jesus Coll. Oxford	D. ..	—
Justice, J. B. A. Christ Church, Oxford	D. ..	Lichfield,
King, J. B. A. Catharine Hall, Camb.	P. ..	Norwich, 18 June
Knevet, J.	P. ..	—
Kynaston, J. R. B. A. Christ Church, Oxford	D. ..	Lichfield,
Lawton, J. T. B. A. Trinity Coll. Camb.	P. ..	Norwich, 18 June
Leach, A. B. A. Jesus Coll. Camb.	D. ..	Oxford, 21 May
Lewin, H. B. A. Trinity Coll. Camb.	D. ..	Norwich, 18 June
Lindell, E. B. A. Jesus Coll. Camb.	D. ..	—
Linton, H. B. A. Magdalen Coll. Oxford	D. ..	Oxford, 21 May
Lloyd, W. H. C. M. A. Jesus Coll. Oxford	P. ..	—
Longe, H. B. A. Downing Coll. Camb.	D. ..	Norwich, 18 June
Longford, W. W. B. A.	D. ..	Oxford, 21 May
Lothbury, T. B. A. Edmund Hall, Oxford	P. ..	Ely, 21 May
Luxmore, H. B. A. Pembroke Coll. Camb.	D. ..	—
Marendaz, F. B. A. Jesus Coll. Oxford	D. ..	Oxford, 21 May
Marriott, G. B. A. Magdalen Coll. Camb.	P. ..	Norwich, 18 June
Mathews, W. B. A. New Coll. Oxford	D. ..	Oxford, 21 May
Mathews, C. B. A. Pembroke Coll. Camb.	P. ..	Norwich, 18 June
Maturin, G. B. B. A. King's Coll. Camb.	P. ..	Ely, 21 May
May, J. B. A. Exeter Coll. Oxford	D. ..	Norwich, 18 June
Metcalfe, J. B. A. St. John's Coll. Camb.	P. ..	Peterboro', 21 May
Methold, J. W. B. A. Trinity Coll. Camb.	P. ..	Norwich, 18 June
Middleton, F. G. B. A. Magdalen Coll. Oxford	D. ..	Oxford, 21 May
Neville, W. L. B. A. Queen's Coll. Oxford	D. ..	Ely, 21 May
Newbolt, W. B. A. Christ Church, Oxford	D. ..	Oxford, 21 May
Newton, T. B. A. St. John's Coll. Camb.	D. ..	Ely, 21 May
Nunn, T. B. A. Sidney Coll. Camb.	D. ..	Norwich, 18 June
Orger, W. B. A. Edmund Hall, Oxford	D. ..	—
Ornam, W. B. A. Wadham Coll. Oxford	D. ..	Oxford, 21 May
Paley, G. B. B. A. St. Peter's Coll. Camb.	P. ..	Ely, 21 May
Paske, G. A. B. A. Clare Hall, Camb.	P. ..	Norwich, 18 June
Passaud, H. J. B. A.	P. ..	Oxford, 21 May
Penton, T. B. A. Pembroke Coll. Oxford	P. ..	—
Pinfold, C. J. B. A. Christ Coll. Camb.	P. ..	Peterboro', 21 May
Plumey, C. J. M. A. Oriel College, Oxford	P. ..	Oxford, 21 May
Pocklington, H. S. B. A. Christ Coll. Camb.	D. ..	Norwich, 18 June
Port, G. R. B. A. Brasenose Coll. Oxford	P. ..	Bristol, 14 May
Powys, T. A. St. John's Coll. Oxford	D. ..	Oxford, 21 May
Rolfe, C. B. A. Lincoln Coll. Oxford	P. ..	—
Rookin, H. M. A. Queen's Coll. Oxford	P. ..	Norwich, 18 June
Rous, H. A. M. A. Brasenose Coll. Oxford	P. ..	—
Salmon, T. W. B. A. Caius Coll. Camb.	P. ..	—
Sandys, Sir W. E. B. M. A. Trinity Coll. Camb.	P. ..	—
Scholefield, Jos. B. A. Corpus Christi Coll. Camb.	P. ..	—
Schomberg, J. B. B. A. Emmanuel Coll. Camb.	D. ..	—
Scott, J. B. A. Wadham Coll. Oxford	P. ..	Oxford, 16 June
Shaw, J. B. A. Jesus Coll. Camb.	D. ..	Ely, 21 May
Shaw, W. H. E. D. B. A. St. Peter's Coll. Camb.	D. ..	Oxford, 16 June
Sheepshanks, R. M. A. Fellow of Trinity Coll. Camb. ..	P. ..	Norwich, 18 June
Short, A. B. A. Christ Church, Oxford	D. ..	Oxford, 21 May
Smalley, J. S. B. A. Jesus College, Oxford	P. ..	—
Sneyd, E. B. A. Christ Coll. Camb.	D. ..	Bristol, 14 May
Spence, H. M. B. A. Lincoln Coll. Oxford	P. ..	Peterboro', 21 May
Spurgeon, J. B. A. Corpus Christi Coll. Camb.	P. ..	Norwich, 18 June

Steel, F. C. B. A. Jesus Coll. Oxford.....	P. ..	Oxford, 21 May
Stephens, C. L. B. A. St. Mary Hall, Oxford	P. ..	Gloucester, 18 June
Stephenson, L. B. A. St. John's Coll. Camb.....	D. ..	Bristol, 14 May
Sterky, F. A. B. A. Christ Church, Oxford	D. ..	Oxford, 21 May
Still, P. B. A. King's Coll. Camb.	P. ..	Ely, 21 May
Stopford, G. B. B. A. All Souls Coll. Oxford.....	P. ..	Oxford, 21 May
Storie, T. C. B. A. Clare Hall, Camb.	P. ..	Ely, 21 May
Taylor, W. R. B. A. Jesus Coll. Camb.	D. ..	Norwich, 18 June
Templeman, A. B. A. Queen's Coll. Oxford	P. ..	Bath & Wells, 16 June
Thompson, R. B. A. Trinity Coll. Camb.	D. ..	Ely, 21 May
Thorpe, R. B. A. Corpus Christi Coll. Oxford.....	D. ..	Oxford, 21 May
Titley, P. B. A. Jesus Coll. Oxford	P. ..	—
Tuckey, C. B. A. Wadham Coll. Oxford	P. ..	Peterboro', 21 May
Tuckfield, C. H. B. A. All Souls Coll. Oxford	D. ..	Oxford, 21 May
Tyndall, G. M. A. Merton Coll. Oxford	P. ..	—
Valpy, F. E. J. B. A. Trinity Coll. Camb.	D. ..	Norwich, 18 June
Veel, P. B. A. Christ Coll. Camb.	P. ..	Gloucester, 18 June
Voules, J. P. B. A. St. Peter's Coll. Camb.	P. ..	Oxford, 16 June
Wade, G. B. A. Jesus Coll. Camb.	P. ..	Norwich, 18 June
Walford, E. B. A. Corpus Christi Coll. Camb.	D. ..	—
Walker, R. M. A. Wadham Coll. Oxford	D. ..	Oxford, 21 May
Wallington, C. B. A. Christ Coll. Camb.	D. ..	Gloucester, 18 June
Watkins, M. B. A. Jesus Coll. Oxford	P. ..	—
Weaver, B. B. A. Sidney Coll. Camb.	P. ..	Bristol, 14 May
Whewell, William, M. A. Trinity Coll. Camb.	P. ..	Ely, 21 May
White, S. H. B. A. Merton Coll. Oxford	P. ..	Peterboro', 21 May
Wilkinson, H. T. B. A. St. Peter's Coll. Camb.	P. ..	Norwich, 18 June
Willes, E. B. A. Merton Coll. Oxford.....	D. ..	Oxford, 21 May
Williamson, F. B. A. Christ Church, Oxford.....	D. ..	Ely, 21 May
Wilmott, R. C. B. A. Brasenose Coll. Oxford.....	D. ..	Norwich, 18 June
Wilson, E. B. A. St. John's Coll. Camb.	D. ..	Ely, 21 May
Wilson, E. B. A. St. John's Coll. Oxford	P. ..	—
Wilson, W. B. A. St. John's Coll. Camb.	P. ..	Norwich, 18 June
Woolnough, E. M. A. Christ Coll. Camb.	P. ..	—
Wright, R. B. A. Trinity Coll. Camb.	D. ..	—
Wright, R. J. W. Trinity Coll. Oxford	D. ..	Ely, 21 May

PREFERMENTS.

Abraham, J. C. H. M. A. Scholar of Wadham College, to be Master of the Free Grammar School, Bruton.

Bayley, W. F. M. A. to be Prebendary of Canterbury, vice the Rev. Dr. Sumner, promoted to the See of Llandaff.

Dashwood, A. Fellow Commoner of Pembroke Hall, Cambridge, to the Rectory of Thornage, with Brinton annexed, Norfolk.

Hoare, E. H. to the Rectory of Isham Superior, vacant by the death of the Rev. T. Thomas. Patron, the Rev. H. Hoare of Bath.

Holme, W. B. D. Fellow of Emmanuel College, to the Rectory of Loughborough, vacant by the death of the Rev. Dr. Hardy. Patrons, the Master and Fellows of Emmanuel College.

Hornbuckle, T. W. B. D. President of St. John's College, to the Rectory of Staplehurst, Kent. Patrons, the Master and Fellows of St. John's College.

Johnson, W. M. A. of Brasenose College, to the Vicarage of Morthram, in Longendale, Cheshire, vacant by the death of the Rev. James Turner, M. A. formerly of the same college.

Lyte, H. F. B. A. to the New District Church in the Parish of Lower Brixham, Devon.

Marsh, M. B. D. of Christ Church, and Chancellor of the Diocese of Sarum, to be Canon Residentiary of that Cathedral, void by the death of the Rev. Charles Ekins.

Master, R. M. of Balliol College, to the Curacy of Burnley, Lancashire.

Peacock, G. M. A. F. R. S. Fellow and Tutor of Trinity College, Cambridge, to the Vicarage of Wylmeswold, Leicestershire, vacant by the cession of the Rev. Professor Clark. Patrons, Master and Fellows of Trinity College.

Powys, C. L. B. D. Fellow of Corpus Christi College, Cambridge, to the Rec-

tory of Filton, Northamptonshire. Patron, the Bishop of Peterborough.

Rees, D. Curate of Hawkesbury, Gloucestershire, to be Master of the Free Grammar School, Wickwar.

Reynolds, C. B. A. to the Rectory of Horningtoft, Norfolk. Patron, F. R. Reynolds, Esq. of Yarmouth.

Rodd, E. D.D. of Exeter College, to a Prebendal Stall in Exeter Cathedral.

Spence, H. M. to the Rectory of West Haddon, vacant by the resignation of the Rev. John Spence. Patron, Sawyer Spence, Esq.

Vince, S. B. Vice Provost and Tutor of King's College, to the Living of Ringwood, Hants. Patrons, Provost and Fellows of King's College, Camb.

White, S. H. to the Rectory of Maidford, vacant by the death of the Rev. S. White.

Whitehead, W. B. M. A. Vicar of Chard, to the Vicarage of Timberscombe, Somerset. Patron, the Rev. Prebendary Vanbrugh.

Williams, W. M. A. of All Souls College, to the Perpetual Curacies of Leafeld and Ascot, sub Wycheewood, Oxon. Patron, the Rev. Robert Phillimore.

CLERGYMEN MARRIED.

Blandy, F. J. M. A. Fellow of St. John's College, Oxford, to Mary, daughter of the late T. Pote, Esq. of Eton, Bucks.

Cleaver, H. M. A. Student of Christ Church, and of Hawkhurst, Kent, to Caroline Charlotte Wilhelmina, daughter of the Right Hon. Lady Louisa De Spaer.

Girdlestone, Charles, M. A. Fellow of Balliol College, Oxford, to Anne Maria, only daughter of Baker Morrell, Esq. of Oxford.

Williams, J. B. D. Fellow of Exeter College, and Vicar of Probus in Cornwall, to Anne, daughter of the late Sir W. E. Taunton, of Grand Pont near Oxford.

CLERGYMEN DECEASED.

Legge, G. A. late Student of Christ Church, and Vicar of Bray.

Lillington, R. Vicar of Hampton in Arden.

Palmer, E. 40 years Perpetual Curate of Mosely, & Vicar of Stogursey, Somerset.

Short, W. D.D. formerly Student of Christ Church, Archdeacon of Cornwall, Prebendary of Westminster and Exeter, and Preceptor of the late Princess Charlotte.

Wylde, S. T. Rector of Ubley, Perpetual Curate of Burrington, and Chaplain to Lord Viscount Melville.

Yeomans, J. L. M. A. formerly Fellow of Worcester College, Vicar of the Parishes of Bishop's Tawton and Branton in the north of Devon.

LIST OF NEW PUBLICATIONS.

The Ecclesiastical History of the Second and Third Centuries. Illustrated from the Writings of Tertullian. By John, Bishop of Bristol. In One large Volume, 8vo. 12s. 6d.

Recensio Synoptica Annotationis Sacre, being a critical Digest and synoptical arrangement of the most important Annotations, exegetical, philological, and theological, on the New Testament. By the Rev. S. T. Bloomfield, M. A. Part I. in Three large Volumes, 8vo. (containing the Four Gospels) will be ready in about Six Months.

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The Book of Churches and Sects; or the Opinions of all Denominations of Christians differing from the Church of England traced to their Source, by an Exposition of the various Translations and Interpretations of the Sacred Writings. To which is added, a brief Refutation of Unitarianism, and an Arrangement of Texts in support of the Tenets of the Church of England. By the Rev. T. Charles Boone, B. A. In One large Volume, 8vo. 14s.